to what hath already ſurprized his *fancie* and *imagination*.

The *Lord* who alone is the giver of new hearts, unto *men*, give him a *heart* to do all this, and whatſoever beſides belongs to his peace, or may through him, tend to advance the glorious *Goſpel of Jeſus Chriſt*, in the world. If he ſhall yet write more Bookes againſt me, if they be not too big, I will lay them upon my ſhoulder (as *Iob* ſpeaketh) but here make him a *ſolemne promiſe*, that I will never *anti-pamphlet* with him more. If he be *wilfull* and reſolved to have the laſt word, *I* ſhall not envy him the *glory* and *priveledge* of a *skould*.

FINIS

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FINIS

A TREATISE OF THE Perpetuall Visibilitie, AND Succesion of the True CHVRCH *in all* AGES.

3

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1624.

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TO THE READER.

KIng Salomon, *the Mirror of wiſdome, who digged deepeſt into the richeſt Mines of diuine and humane knowledge, exhorts others to ſearch after that which himſelf had found in ſuch abundance: and he ſets an edge vpon our deſires, by promiſing,* If thou ſeekeſt after her as for ſiluer, and ſearcheſt for her as for hid treaſure, then ſhalt thou finde the knowledge of God, &c. *Of ſo pretious a Talent when wee haue found*

any parcell, wee ought not to hide it in a napkin, much leſſe to bury it in the bowels of the earth, by concealment or ſuppreſsion: for, Veritatem celare, eſt aurum ſepelire; *To conceale the Truth, is to burie gold, and therby to depriue not only others, but our ſelues alſo, of the benefit and vſe thereof. Wherefore Saint* Auſten *ſharply cenſureth ſuch as would challenge a peculiar intereſt and propriety in this, which is the true common treaſure of Gods Church, ſaying,* Veritas nec mea, nec tua, nec illius eſt, ſed omnium noſtrum, quos ad eius communionem publicè vocas; admonens nos, vt nolimus eam habere priuatam, ne priuemur ea: *The truth is neither mine, nor thine, nor his, but all ours in common, whom thou (O Lord) calleſt publikely to the communion thereof; dreadfully admoniſhing vs, not to deſire to haue it priuate, leſt we be depriued of it. Now, of all truth this day in controuerſie, there is none more ſought after by ſome, than the viſibility of the true Church, which retained the purity of the Apoſtles doctrine,*

L. 12. confeſs. c. 25.

doctrine, vnmixed with dregs of errour and superstition, especially in the gloomy and dark Ages before Luther. *As for higher times, and neerer the Apostles, such was the clarity and splendour of the pure Church, that in a manner it obscured the Sun. But, in succeeding and degenerating times, after the number of the name of the Beast, 666, it began much to be obscured and clouded with ignorance and superstition: and in the thousandth yeer, in which, Satan was let loose, and much more after, euen till the happy reformation in these later Ages, it was so eclipsed; especially in the Western Parts of the world, that some confidently affirm, it was quite extinct. The Woman, clothed with the Sun, hauing the Moon vnder her feet, was now fled into the Wilderneſſe, and had but a fewe Stars to discouer her. By the conduct and lustre wherof, yet many Wise-men follow'd her obscure track, and found her. Among whom, the most reuerend, religious, learned, and painfull Authour of this ensuing Treatise, concerning* The Visibility and

To the Reader.

Succeſsion of the true Church, deſerueth to bee named in the first rank; who hath more particularly and perſpicuouſly trauelled in this Argument, than any in our Engliſh Tongue. It was the manner of the Heathen Race-runners, after they had finiſhed their courſe, * to deliuer a Lamp or Taper to the next Runner. Semblably whereto, this Chriſtian Antiquary ſhewes vnto thee, how the noble Worthies of the Chriſtian world, and Fore-runners of our faith, after they had finiſhed their courſe, deliuered the Lamp of their doctrine from one to another: as (to omit other former-bearers of this Light) Bertram, to Berengarius; Berengarius, to Petrus Bruis; Petrus Bruis, to Waldo; Waldo, to Dulcinus; Dulcinus, to Gandune and Marſilius; they, to Wicklef; Wicklef, to Hus and Ierome of Prague; and their ſcholars, the Taborites, to Luther. This Treaſure of Antiquitie falling into my hands, and finding it hard to come-by, I thought fit to publiſh it, and make it more common; that ſo, all that loue the

Eraſm. Ad. * Perſ. Sat. Nunc in decurſu lampada trado, &c. Lucret. Et quaſi currentes vitalem lampada tradunt.

Λαμπαδαφόρος φωσφόρει.

the truth, might cleerly ſee in it the perfect Image of their Mother, the true Proteſtant Church, partly blubbered with tears, partly ſmeared with bloud, by the cruelty of the Man of ſinne, and his Complices, in former Ages. About which dolefull Image, we may fitly write theſe words of the Prophet Micah, *for a Motto*: Reioyce not againſt me, O my enemy: when I fall, I ſhall riſe: when I ſit in darknes, the Lord ſhall be a Light vnto mee. *Such a Light hee hath been Before, and In our daies, and Henceforth will bee, according to his promiſe; til he ſhall diſpell all darknes, and conſume the Man of ſin with the Spirit of his mouth, and deſtroy him with the brightnes of his Comming. Euen ſo come, Lord Ieſu; come quickly.*

Micah 7.8.

2 Theſ. 2.

A TREATISE OF the perpetuall Visibilitie *and Succession of the true* CHVRCH.

WEE teach, that as from the beginning long before the Incarnation of Christ, God euer had his Church, yet sometimes more visible and glorious, and sometimes more contracted, and obscured: so since the appearance of our Sauiour, at all times infallibly and without exception, there haue been chosen children of God, who haue retained his faith, *Sect. 1.*

and calling vpon his name haue studied to expresse their knowledge in their life, by retyring themselues both from the loose conuersation of Libertines, and the profanation of Idolatrous persons. Neither euer was there any of our profession, which did teach or write the contrary. But wheras the Synagogue of Rome layes it downe for a fundamentall Rule, that this Church hath been and must bee in all ages, a visible and conspicuous Congregation at the least, consisting of an apparant Hierarchy, so that at all times a man may poynt it out, and may repaire thither, as to a matter eminent; yea, and in a sort pompous too; or to say as *Stapleton* speaketh when he doth most extenuate it,[a] *It is euermore visible in respect of her Gouernours and Sheepheards, but most of all for the Pope, or chiefe Pastor thereof.* To which Pope,[b] *Bellarmine* assigneth that he cannot erre in iudgment,

[a] *In Anuid. Matt. 24.*

[b] *De Rom. Pontif. 4.4.*

ment, and to the people and Cleargie of Rome (where this ſenſible Church muſt principally be) that *they cannot erre with a perſonall errour; ſo that all altogether erre*; we therein doe diſſent from them, and maintaine, that although when the godly are moſt driuen to extremities by Hereſies or perſecutions, they bee viſible each to other, and acquainted with ſome other brethren, who are in like caſe with themſelues, yet they are not ſo apparant to other men, as that at all times they know where to find Aſſemblies, and Congregations of them. But that the Biſhop of Rome, and his Pontificall Clergie, ſhould haue the face of the Church tyed, and inſeperably ioyned vnto them, wee can in no ſort yeeld, but doe diſclaime it as a flattering tale, ſuggeſted to that Biſhop by ſuch paraſites as are about him, and from time to time doe depend vpon him.

Sect. 2.

And that it may bee seene what reason we haue of this our assertion, wee first shew, that the estate of the faithfull was frequently so, before the comming of *Christ*. For when it lay as hid in some fewe persons, within the single Families of the old Patriarks, before and after the Floud, what great boast could there bee made of it? Nay, when the Commonwealth of the Iewes was much setled, into what straight was it brought, when *Dauid* complained, [c] *Helpe Lord, for there is not one godly man left: for the faithfull are faylea from among the children of men*? This being spoken, as it is most probable, in the dayes of *Saul*, after the dayes of *Samuel*, and the [d] slaughter of the Priests, how was it euen in Iudah and Ierusalem, when *Esay* cried out, that [e] *the whole head is sicke, and the whole heart is heauy, from the sole of the foot vnto the head, there is nothing whole therin*? The estate of the Church being

c Psalm. 12. 1.

d 1 Sam. 22. 18

e Esay 1. 5, 6.

being then moſt miſerable, and all depraued, not onely in manners, but in Religion, Idolatry being plentifull, as is manifeſt by the wordes in the ſame viſion, [f] *For they ſhall bee confounded for the Okes which you haue deſired, and yee ſhall bee aſhamed for the Gardens you haue choſen*: which intendeth the trees and pleaſant places where they vſed their ſuperſtitions. Call to mind the dayes of *Ieremie*, when hee ſayd, [g] *Runne to and fro by the ſtreetes of Ieruſalem, and behold now, and know, and inquire in the open places thereof, if yee can finde a man, or if there bee any that executeth Iudgement, and ſeeketh the Truth, and I will ſpare it.* And thoſe of *Ezechiel*, teſtifying in this ſort: [h] *I ſought for a man among them that ſhould make vp the hedge, and ſtand in the gap before mee for the land, that I ſhould not deſtroy it, but I found none.* Theſe things were ſpoken of Iudah and Ieruſalem, where alone at that time was that Church

f Eſay 1.29.

g Ierem.5.1.

h Ezek.22.30.

which was; the Israelites for their grieuous sins, being long before caried away into captiuitie. You may adde to this, if you will, the complaint of *Micah*, [i] *Woe is mee for I am as the Summer gatherings, and as the Grapes of the vintage: there is no cluster to eate: my soule desireth the first ripe fruites. The good man is perished out of the earth, and there is none righteous among men: they all lie in wait for blood: euery man hunteth his brother with a net.* If the Priests & people had not almost generally gone astray, and the whole face of the visible Church had not seemed to bee defaced, would these Prophets thus haue particularized, that one godly man was not left, and that one was not to bee found, who had not declined from truth?

[i] Mich. 7. 1.

Sect. 3. Wee doubt not but in those times the Lord had many faithfull ones in secret, as hee had seuen thousand in Israel when [k] *Elias* liued, of whom neither

[k] 1 King. 19. 18 Rom. 11. 4.

ther the enemies of the trueth, nor ſcant that Prophet, did take any notice. [l] The marke in the forehead is ſometime knowne to few, but onely to him that imprinted it there; yet this is a good holde for the Elect, [m] *The Lord knoweth who are his.* But vpon what might thoſe, who were Gods ſecret choſen outwardly build, when diuers times the Princes and people had corrupted their wayes, and the Temple it ſelfe was polluted, and made a ſinke of Idolatrie? For wee finde that things ſtood vpon thoſe termes in the dayes of *Manaſſe*, when in the Houſe of the Lord, euen that houſe, whereof the Lord had ſaid, [n] *In Ieruſalem will I put my Name*, hee built prophane altars: and in *the two Courts of the Houſe of the Lord hee built Altars for all the hoſte of Heauen.* Iudge where in thoſe dayes was the glorie of the viſible Church, or where it was a prettie while before that, when the Prieſt

l Ezek. 9.4. Apoc. 7.3.

m 2 Tim. 2.19

n 2 Kin. 21.4,5

o 2 Kings 16. 11. Priest o *Vriah* was as ready to set vp in the Temple an Altar after the fashion of that which was in Damascus, as the King *Ahaz* was ready to commaund it. And then the Prince and Priests conspiring, there was scant any kinde of grosse Idolatry, which was not plentifully committed, *Ahaz* himselfe making his sonne to p *goe through the fire after the abominations of the Heathen.* And least it should bee thought, that the people at least, did amend somewhat which was amisse, in the very next chapter it is witnessed in generall, q *Yet Iudah kept not the Commaundements of the Lord their God, but walked according to the fashion of Israel, which they vsed.* And by most probabilitie, this outrage vnder r *Ahaz* was the time, against which *Esay* so inueighed in the Vision before remembred. These things are so plaine, that the greatest pillars of the Papacie cannot deny them; and therefore they are

p Verse 3.

q 2 Kings 17. 29.

r Esay 1. 1.

forced

forced to another shift, as the *Rhemists* when they say, *That there is a great difference betweene the Christian Church, and the Iewes, ours resting vpon better promises then theirs*; which is a very poore euasion, in as much as euery Diuine may know, that there be as large and many promises, that the Church of the Iewes should last vntill *Christes* appearance in the flesh, as there bee that the Congregation of Gods Saints shall continue among the Gentiles vntill the day of Iudgement. And sauing onely for the time of the Babyloniſh captiuitie, there was one set externall place of Gods eminent seruice, that is, the Temple at Ierusalem, supported with such words, [t] *This is my rest for euer, heere will I dwell, &c.* and [u] *In Ierusalem shall my name bee for euer*: the like whereof throughout all the continuance of the New Testament, is not warrantable out of the Word for any one place whatsoeuer. Now it

Rom. 11. 4.

t Psal. 132. 14

u 2 Chro. 33. 4.

cannot bee so much as superficially maintained out of the Scripture, that Rome it selfe hath any such promise, but rather out of the *Reuelation* of S^t. *Iohn*, there are many substantiall matters which make to the contrary.

Sect.4. But because by the strong shot of Trueth they bee beaten from the Bulwarke of the Iewish Synagogue, and flye to the next hold of the later Testament; let vs follow them thither. VVhen our Sauiour *Christ* was borne, and for the most part afterward, till he was baptized, where shall we conceiue was the visible Church? The Scribes and Pharisees possessed all the shew, and they were no better then [a] blinde leaders of the blinde. The Priesthood was long before and after bought and sold; and in *Christs* owne time it is euident out of the Scripture, that the highest spirituall dignitie going [b] by yeares, *Annas* and *Caiphas*, and other vnworthy men of that rabble did

[a] Math.23.24. [2] Mach.4.8.24. c.11.3. *Ioseph.de Bell. Iud.4.5.& lib. 5.9.*

[b] Iohn 11.51.

did enioy it. Vpon the birth of *Iesus*, they were not glad, who ſhould haue moſt reioyced in it: but all[c] Ieruſalem was troubled at it. And how they perſiſted afterward till *Chriſt* did manifeſt himſelfe fully, may bee gueſſed by diuers circumſtances, which the Euangeliſts do mention after his birth. But when hee came firſt into the world, of whom doe we find ſpeech made, but of ſome Shepheards in the field, of *Simeon* an old man, of *Anna* a moſt aged woman, both ready to goe into their graues, of *Ioſeph* and *Marie*, *Zacharias* and *Elizabeth*, and very few others? and of theſe ſome might bee ſoone dead, others might liue out of the way at *Bethlehem*, or *Nazareth*, or in *Ægypt*, and the Shepheards were in the fieldes about their Trades: but where there was the appearance of a viſible Congregation can hardly bee imagined. When our Sauiour had ſelected out his Apoſtles, they then were

c Math. 2. 3.

termed by the name of a Flocke; but yet by their Master they were called but a [d] *little flocke*, where the *Rhemists* do confesse, *that in the beginning it was little indeed*. At the death of *Christ*, when his body hanged on the crosse for our sakes, and his Disciples were all [e] fled, no man daring to shew himselfe. [f] *Mary* and *Iohn*, and a fewe women were all the faithfull that now appeared vpon earth: and afterward while the Apostles & their followers walked very priuately, or were assembled [g] in a chamber, the Priestes, and Scribes, and Pharisees were they who ruffled it in the streetes, and bore the sway in the Temple; so that if a weak body had enquired for the Church, he might rather haue been directed to them, who had the Law, and the Altars, and all sacred things in their custody, then to any other. When *Steuen* had been stoned, and for feare of the persecution which was at Ierusalem, the

[d] Luke 12.22 *Rhem. Annot. ibidem.*

[e] Math. 26.56.

[f] Iohn 19.25. *Nich. de Clem. de Mater. Concil.*

[g] Acts 1.13.

Acts 8.1.

the Disciples were all scattered; besides the Apostles, it may well be presumed, that for a time they which remained in the citie where *Steuen* had lost his life, did not walke very openly. Truth it is, that after these things the Church was better setled, and the truth was more spread, but yet neuer was there any such priuiledge bestowed vpon it, but that in the dayes of persecution, or some grieuous apostacy, the faithfull might bee brought to a small visibilitie.

Our Sauiours wordes intend so much, when alluding to the time of his second appearance, to iudge the quicke and the dead, he asketh, [i] *Neuertheless, when the Sonne of man commeth, shall he find faith on earth?* as meaning, that very little should then bee found, in comparison of the Floodes and Ocean of iniquitie which euery where should abound. But God, to the end that he might not haue vs ig- *Sect. 5.*

[i] Luke 18.8

rant, but warned before hand into what straights the Church should bee brought, informeth vs by Saint [k] *Paul*, that the Lord shall not come, except there first bee an apostacie, or reuolt, or falling away, wherein Antichrist with great pride and disdaine should shew himselfe. This is solemnly spoken of by the Apostle, and by all both old and new, intreating of it, is obserued to some matter of great note, that is to say, some maine declining from somwhat. Many of our Papists fearing to touch this sore, which can in no case turne them to good, would haue that interpreted, to note nothing else but the slipping of diuers regions & countries from their subiection to the *Romane* Empire. But *Gregory Martin*, and the other *Rhemistes* being ouercome with the euidence of truth, are heere a little more honest then ordinary, and speake to other purpose. Indeed they cannot tell how it will be taken at o-

[k] 2 Thes. 2. 3.

ther

ther Papists hands, that contrary to the custome of their fellowes, in a matter of such moment, they should giue way vnto vs; and therefore they doe vse these words in vvay of excuse, *Be it spoken vnder the correction of Gods Church, and all learned Catholiques.* But to the poynt concerning the Apostacie, they deliuer this: *It is very like, that this great defection and reuolt shall not bee onely from the Romane Empire, but especially from the Romane Church, and withall from most poynts of Christian Religion,* (in the Margent it is, *and from most Articles of the Catholique Faith.*) Heere they would haue vs take the Romish beleefe for the Christian Religion, and Catholique faith: but that deserueth a long pause: we rather obserue out of them, that this reuolt is in matter of faith, and not onely from the Empire; then which Glosse, nothing can be truer. Well then, if there must bee so egregious an Apostacie, it will

Rhemes. in 2. Thess. 2. 3.

will follow, that Antichrist so domineering, as by the Apostle he is described, will not bee negligent so to represse the publike seruice of God, that it shall not carry any liuely head, or countenance, where hee hath to doe. So that certainely our *Rhemistes* yeelding to this Exposition, doe in substance confesse so much, as that the apparancy of Gods Congregation, in the time of the great defection, must bee mightily ecclipsed. Now the Lord, to the end hee might establish his faithfull, and arme them to expect this paucitie of beleeuers, and inconspicuousnes of his Church, and yet not be discouraged for that which should bee past, present, or to come. And againe, that there might bee no doubt in a matter of this moment, letteth vs further know, that the [m] *Woman fled into the Wildernesse, where shee hath a place prepared of God.* It is not doubted of betweene the Romanists and vs, but that

m Apoc. 12. 6.

this Woman doeth represent the Church, concerning whom, being in the wilderneſſe, it doth manifeſtly follow, that for the time of her abode there, which the Almightie had decreed, ſhe ſhould not be diſcerned; that is, by her enemies, who did & would chaſe her: notwithſtanding, it is not to be doubted, but ſhee knew where her ſelfe was. If the *Romaniſt* therefore, and perſecuting aduerſary, did not euer ſee the Profeſſors of the Goſpell, it was no wonder: the woman was to remaine in the Wilderneſſe a part, and hidde from them. The euidence of which matter is ſuch, that as [n] Maſter *Fox* obſerueth, for feare of diuers things in the *Reuelation* of Saint *Iohn*, (whereof this may worthily be one) ſcant any Popiſh Writer for many yeares together, durſt aduenture to comment any thing vpon the *Apocalyps*, vntill our *Rhemiſtes* being deſirous to ſhame the Pope, and themſelues,

n *In Præfat. ſuper Apocal.*

selues, with all who are wise, and adventured to set pen to paper. Hauing then a purpose to set forth and corrupt the New Testament, partly by their Translation, but most of all by their Annotations, they could not choose but say somewhat of the *Reuelation*, although they professe, that it is as o sparingly as may be, and as briefly; which is not for that the Volume of the Rhemish Testament groweth great, as they would colour it, but for feare least they should too much lay open their owne weakenesse, which while that Booke is in the Bible, will neuer bee concealed. Howsoeuer therefore, through their Volume, in many maine matters, they bee very silent where they should most speake, as of the Question of imputed righteousnesse, where the p Apostle doeth most handle it, (a sore argument of their owne conscience distrusting their cause, and euen sinking vnder the waight

o *In Argument. Apocal. & in Apoc. 1.1.*

p Rom. 4.6.

waight of that chapter) yet here God ouer-ruling them, to say the truth, as hee did [q] *Caiaphas*, they interpret the woman to be the [r] *Church, flying from the great persecution, which shall be in the time of Antichrist.* Indeed, to keepe peace with their Lord and Master the Pope, they will not haue this flight to bee but in the very ending of the world; and so they would fetch it with a backe Racket, that the woman should continue so in secret, but three yeares and a halfe, which (to keepe all vpright) they assigne to be the time of Antichrists raigne, and then the Iudgement must come; which is a most fond evasion, seeing by that meanes men liuing at the appearance of Antichrist, should be able precisely to tell when the day should be, to wit, three yeares and a halfe after Antichrists entring. [s] *But of that day and houre knoweth no man, no not the Angells which are in Heauen, neither the Sonne him-*

[q] Iohn 11.15.
[r] Apoc. 12.6.
[s] Mark. 13.32.

himselfe, saue the Father onely. It can neuer be made good, that the [t] time, times, and halfe a time, the two and fortie moneths, and the thousand, two hundred and sixtie dayes, are so literally to bee taken, as that they should containe exactly three ordinary yeares and a halfe. Your Romane Bishop in his declination, hath already been in the world much longer, and he is the greatest Antichrist that euer yet was manifested among men, and on whom many things in the Scripture signified, touching Antichrist, doe directly and vnauoydably light.

t Apoc. 11.2,3. & 12.6. & 13.5. & Dan. 7.25

Sect. 6. Well, this reuolt taking place, and the woman, the Church being in the wilderneſſe, it is not to be doubted, but here and there be diuers, which serue God aright, the very gates [u] of Hell not being able to preuaile against them. And as these in generall whereſoeuer dispersed, doe make vp the

u Math. 16.18.

the vniuerſall militant Church: ſo where any few of them, euen in the ſmalleſt number, are aſſembled together, they may be ſaid to be a particular Congregation, or Church. *Where three are*, ſaith [w] *Tertullian*, *there is a Church, although they bee Lay perſons.* It is likely, that he alludeth to that ſaying of our Sauiour, [x] *Where two or three are gathered together in my Name, there am I in the middeſt of them.* He is with them as with members of his Church, to guide them and heare them, to bleſſe them, and preſerue them. And that ſuch little aſſemblies are not vnworthy the name of the Church, is plaine by S. *Pauls* words to *Philemon*, where he ſendeth greeting, not only to *Philemon*, and *Appias*, and *Archippus*, but [a] *to the Church in Philemons houſe*: for ſo the *Rhemiſtes* themſelues tranſlate it. In dangerous and Apoſtatating times, ſuch petty aſſemblies doe make vp the generall,

w Tertull. exhort. ad caſtit.

x Math. 18.20

a Phil. 2. τῇ κατ᾽ οἶκον αὐτῶν ἐκκλησίᾳ.

and they belong vnto the same mysti-
call body, although they not onely be
not knowne to their persecutors, but
many of them haue no acquaintance
with other. They haue the same
Head, the same Faith, the same Chari-
tie, the same Spirit, *the same Holy Ghost*
is giuen to all Saints, ioyned one to the
other in loue, whether they know each o-
ther corporally, or doe not knowe them,
saith [b] Saint *Austen.* The want then
of Acquaintance each with other,
may keepe the godly asunder, as well
as the rage of their persecutors; both
which are to be found in the case of
Elias. But directly to follow further
this Argument of the Eclipse of the
Churches glorie, may it not bee
thought to be brought to a low ebbe,
when it is said of the second Beast,
That [c] *he causeth all both small and great,*
rich and poore, free and bond, that he should
giue them a marke in the right hand, or in
their foreheads, and that no man might
buy

[b] De Baptism. contra Donatist. l. 4. idem spiritus sanctus ea dimittit (i. peccata) quod datus est omnibus sanctis, &c.

[c] Apoc. 13. 16.

buy or sell, saue hee that had the marke, or the name of the Beast, or the number of his name. And what else is signified, when so [d] many are mentioned to haue commerce with the Whore of Babylon; yea, [e] all Nations are reported to haue drunken of *the wine of the wrath of her fornication.* The ancient Fathers were not ignorant, that such times these might bee, when they so oft compared the Church to the Moone, as Saint [f] *Ambrose. The Moone it selfe, whereby in the Oracles of the Prophets, the countenance of the Church is figured, when at the first rising againe, shee is renewed into the ages of the Moneth, she is hidden by the darknesse of the night, and by little and little filling her hornes, or right ouer against the Sunne ending them, doth shine with the light of cleare brightnes.* [g] S. *Austen* in one place doth for diuers respects liken the church vnto the moone, and expoundeth the moone to signifie it. [h] In another place he hath the

d Cap. 17. 2. & 21.

e Cap. 8. 3.

f S. Ambr. Epist. lib. 5. 31.

g S. August. in Psal. 101.

h Serm. 134. de Tempore.

the Sun is *Christ*, the Moon the *Church*; which as one the one side it doth intimate vnto vs, that the Moone hath no light but from the Sun; and the *Church* no light nor beauty, but from God: so on the other side it doth most liuely put vs in mind, that as the Moon continueth at the same stay, but increaseth and decreaseth, waxeth and waneth, is ecclipsed by the interposition of the earth between her selfe and the Sunne, and somtimes in the change cannot be seene, although it is neuer to be doubted but there is a Moon: so the church of *Christ*, whilest this troublesome world doth last, is now glorious, then shadowed; in one age in beauty, in an other age kept vnder; vnder some Princes in peace, vnder others in persecution; yea, sometimes so pressed with the extremity of the malicious, as that she is glad to remaine retyred into secret places, & not to appeare openly to the malignant, albeit shee neuer is nor

can

can be extinguished, but hath a continuall being. Vnto which it may bee added, that since faith doth much consist of i *things which are not seene*; and we beleeue the holy Catholike church as an Article of our faith, it may follow, that it need not euer be eminently visible, and apparantly sensible vnto vs.

i Hebr. 11. 1.

Sect. 7.

For the better exemplification of this verity, it may be remembred what hauock was made by the Heathen Romane Emperors, and their deputies, against the flock of *Christ*, in the ten first persecutions: that in the *Roman* dominion, there was scant any to be heard of, who professed Christianity, but he was soone cut off by the sword, or otherwise. Did they in those times suffer any potent visibilitie of true Professors, or whē they once knew where they were, did they not forthwith labour to extirpate them? But in the dayes of *Constantius*, when the *Arrian*

Heresie had once gotten the head, where in the world did there appeare any sencible Congregation, maintaining the Orthodox beliefe? *Hieroms* testimony of those dayes was, [k] *The whole world did sigh, and wondred that it selfe was Arrian.* The words are but few, but they are to the purpose. So said Saint *Gregorius Presbyter*, writing the life of *Gregory Nazianzen*, *The Sect of the Arrians had almost possessed all the coasts of the world, the power and impietie of the Emperour ministring vnto it.* The words of *Constantius* himselfe in [l] *Theodoret*, do giue testimony vnto this. Neither doth *Liberius* the Roman Bishop say ought to the contrary. The speeches of the *Arrian* Emperour against him and *Athanasius* are these; *The whole world doth thinke that this is well. The whole world hath giuen sentence of his impietie. Thou alone doest embrace the friendship of that wicked man.* And a little before that: *Doeth so great a part of the world*

[k] *Hiero aduersus Lucifer. nos.*

[l] *Theod. Histor Eccles. l. 2. c. 16.*

world reside in thee Liberius, that thou alone doest dare to come in ayd to that wicked man, and disturbe the peace of the vniuersall world? Whereunto *Liberius* did not take exception, saying, that the visible Church stood for him, and *Athanasius*, but rather giueth another reason, to make good his being alone; *Be it that I am alone; notwithstanding for that the cause of the faith is not the worse: for a great while agone, there were three onely found, who would resist the Kings commandement.* Heere the Church for any external shew, was low brought: for if any body held it vp, it was *Athanasius*, who then played least in sight, and durst not appeare. For this *Liberius*, who did for a time second him, did afterward shrinke. He went at first into banishment in defence of the truth: but after that, he was solicited, and laid at by *Fontunatianus*, that he relented and condiscended to subscribe to the *Arrian* heresie, as [m] *Hierom* wit-

m *In Catalog. Scriptor. Eccles.*

witnesseth, who liued in that age, and was long conuersant in Rome, and therfore could better report what was the issue of *Liberius* his constancie, then some others who doe relate it otherwise. What can be said for him, *Bellarmine* hath: but yet inforced by [n] the euident testimony of *Athanasius*, *Hillary*, and *Hierome*, he confesseth so much as I haue here set down; but couer it he would, that he only consented to the externall act of subscribing, but remained in heart *Othodox*. Why should it then bee a maruell, if in processe of time, *Antichrist* growing to greater strength, the Church should bee in couert? It is no more then often fell out vnder the Iewish Synagogue, & hath bin exemplified to haue been since among the Christians, and was so euidently foretold before. In so much that by the example of the [o] woman, it can not bee the true Church, vnlesse it should be hidden in the wildernesse.

n Bellar. de Pont. Rom. 4. 9.

o Apoc. 12. 6.

Which

Which while our Popiſh teachers deny to agree to their Romiſh Church, but profeſſe that it hath euer been in ſight, they themſelues doe by a conſequent proclaime, that they are not the pure and vndefiled flying woman, but another painted harlot and ſtrumpet. The true Church is for a time out of ſight in the wildernes; but ſo ſay they, was their Church neuer: and therefore will they, nill they, their Church is not the true Church.

Sect. 8.

And here, to the end that the ſlanderous calumniation of our aduerſaries may the more be manifeſted to all thoſe, who wil not wilfully cloſe their eyes againſt truth, I will a little ſhew the vanity, & yet maliciouſnes of their obiection, when they ſay there was neuer any of our faith before the daies of [p] *Luther*, who in the yeare 1517, began for his part to diſplay the kingdome of *Antichriſt*. Where, I pray the Reader to conſider, that the moſt part

[p] *Camp. Rat. 10. quint. Euangelij Profeſſores.*

of those whom I shall cite, are Popish Writers, and no way partially affected towards vs. We say then, that *Martine Luther* was not the first brocher of those points which he taught against *papistry*; but as he did originally deduce them from the Scriptures, & out of the works of the ancient Fathers; so he did derine them also hereditarily from other, who immediatly before him had taught the same doctrine, & left it both in books, & the hearts of men recommended vnto him; as principal parties herein I name *Iohn Hus*, & *Hierome* of *Prage*, and all such as were their schollers, in or about *Bohemia*; who before *Luthers* time oppugned the beliefe of the church of *Rome*, & their profession was not extinguished vntill his dayes, howsoeuer it before had bin mainly assaulted. If we could learne this no where els, yet [p] *Fr. Guicciardine*, an *Italian*, & *Florentin Historiographer*, would informe vs of it, who writing of the

[q] *Histor. l. 13.*

yeare

yeare 1520, ſaith plainly, that *Luther* did ſet abroad the *Hereſies* (as he tearmeth them) of the *Bohemians*; and hee nameth there *Hus* and *Hierome* as former diuulgers of the ſame: and [r] *Petrus Meſsias* a *Spaniard* therein agreeth with him, who mentioning the opinions of *Hus* and the *Bohemians*, ſaith, they were the ſeed of thoſe errours, which were afterward in *Germany*, alluding to the doctrine of *Luther*. There is no man whoſe teſtimony in this behalfe may be of more worth then *Ioh. Cochleus*; Firſt, becauſe he wrote a large ſtory of purpoſe concerning the *Huſſites*, & therfore by his long ſearch, reading, and writing, in that argument may be perſumed to know as much as any. Secondly, becauſe it may be well imagined, that he would fain nothing to do *Luther* good, in as much as he alſo wrote a volume purpoſely againſt that worthy ſeruant of *God*, intending to rip vp his whole life from yeare to yeare

r *In vita VVenceſlai.*

Hiſtor. Cochlei de Huſſitis.

Hiſtor. de actu & ſcriptis Mar. Luther.

yeare, and to censure all his works; yet this enemy of his, in the Story of the *Hussites*, doth plentifully satisfie vs about the matter now in question. One where he telleth vs, that *Hus did slay soules for an hundred yeares together; neither yet doth he cease to slay them by the second death.* Within an hundred yeares after him came in *Luther*, according as the said *Iohn Hus* did [a] prophecie not long before his death. And when it is added, *that yet he doth not cease to slay*; it is manifest, that his Doctrine remained till the dayes of *Cochleus*. [b] In another place he relateth, that *Luther* did stirre vp seditions in *Germanie*, by the Books of the *Hussites*. Afterward he calleth those, who were in *Germany* in his time, *New* [c] *Hussites*. And againe, *Hus did so rent the vnitie of the Church, that vnto this day there remaineth a pitifull diuision in Bohemia.* He proceedeth in the same matter elsewhere, saying, *That the people of Germanie are now by*

L. 2.

a Iohannes Fox. in Hist. Eccles.

b Cochleus l. 2.

c Ibidem.

L. 3.

Luther

Luther partakers of the Hereſies of Hus, and Hierome. One ſort of the followers of this *Iohn Hus*, did call themſelues *Thaborites*; and theſe were they, who moſt diſſented of all from the Doctrine of *Rome*. Of theſe he ſpeaketh thus: [c] *Vnto this day remaineth the Sect of the Thaborites, in many places of Bohemia, and Morauia, vnder the name of Picards and Waldenſes.* Laſtly, the fame [f] *Cochleus*, in the yeare 1534. doth wiſh that hee *may ſee the remainders* or leauings of the *Huſſites to returne to the Church, and the Germanes to caſt out all new Sectes.* VVhat can bee more euident, then that the Doctrine of *Iohn Hus* was ſenſibly and apparantly continued ſomewhere, euen till the dayes of *Martin Luther*? Vnto which may bee added, that whereas *Luther* began to ſhew himſelfe but in the yeare 1517, that very yeere, was [g] ended the Councell of *Laterane* held at Rome, and finiſhed by Pope *Leo*

c *Cochl. lib. 8.*

f *l. 12.*

g *Centur. 16. l. 1. 20.*

the tenth. And there consultation was had of *reforming the manners of the Church, and of recalling the Bohemians to the vnity of the Church of Rome.*

Sect. 9. And as these Testimonies doe conuince, that the Christian Confession of *Hus* was not extinguished at the comming of *Martin Luther*: so may there be good reason assigned, why it did so long continue, in as much as it was imbraced by many, and earnestly maintained euen vnto the death. When *Hus* began first to preach, the people which vsed [h] handy craftes did with great desire heare his sermons, & did read the scriptures, being turned by him into their mother tongue, so that they could dispute with the Priestes; which the very women were able to doe; [m] yea, and one woman did make a Booke. Not long after three of the schollers of this Preacher did affirme, that the Pope thē liuing was *Antichrist*; who had proclaimed a *Croisado* against a Chri-

[h] Cochleus l. 1.

[m] Ibidem.

a Christian King; that was *Ladislaus*, King of *Naples*, then infesting the lands of the Church of *Rome*. These three persons were martyred for this speech, and tooke their death patiently. In small processe of time, this Doctrine so multiplied, that as [n] *Onuphrius* hath, the Councell of *Constance* was called principally for two things; the one was against the *Hussites*, the other to take away the Schisme between the Popes. These of liklihood grew great, that now a generall Councell was called against them. Neither did the people only agree in faith with *Iohn Hus*, but the Nobles of *Bohemia* stood apparantly for him; in so much that they sent two [o] seuerall and solemne supplications to the Councell of *Constance* in his behalfe. And when these their requests were neglected, and *Iohn Hus*, and *Hierom* of *Prage* (contrary to the [p] Emperors safe conduct giuen to the former of them) were burnt, the Nobles

n *In Tabula Concilii ante Platine Hist.*

o *Joh. Fox. in Concil. Constant. Histor.*

p *Cochl. l. 4.*

bles of *Bohemia* did mightily murmure against the Fathers of the Councell; in so much that *Sigismund* the Emperour, to giue them satisfaction on his behalfe, did write vnto them, excusing himselfe touching the death of these men, and laying the fault vpon the Councell. But this gaue not contentment vnto the *Bohemians*, now robbed of their principall Pastor, but being mooued at the perfidiousnesse of those at *Constance*, they assembled themselues together, to the number of thirtie thousand; and in the fields vpon three hundred Tables erected for that purpose, they receiued the Eucharist in both kindes. Afterward, they rushing into the Churches and Monasteries, did breake downe the Images there. It was not long after, but that vnder [q] *Iohannes Zisca*, a Noble and victorious Warriour, these *Hussites* grew to bee of Souldiers fortie thousand in one armie, who got into

Ibidem.

Zisca ad locum quem crucis appellant profectus est, ibi supra quadraginta millia virorum ex hæreticis conuenere.

q *Cochleus l. 5. & Petrus Messias in Sigismundo.*

into their hands the Caſtle of *Prage*, the chiefe Citie of *Bohemia*. Then not long after did Pope *Martin* the fift publiſh a *Croyſado* againſt theſe, whom hee called Heretiques, promiſing remiſsion of their ſinnes to ſuch as could deſtroy them. Notwithſtanding, theſe hated perſons did ſtill proſper, getting many Victories vnder *Procopius*, and other Captaines, but eſpecially vnder *Ziſca*, who was of that dexteritie, and felicitie in his Warres, as that[r] *Cochleus* almoſt amazed at his ſtrange ſucceſſe, ſayeth, *That ſcant any Hiſtorie of the Greekes, or Hebrewes, or Latines doeth mention ſuch a Generall as Ziſca was.* Hee built a new Citie, as a refuge for his men, and called it *Thabor*, whereof diuers embracing the Doctrine of *Hus*, were afterward called *Thaborites*. A [ſ] ſecond time did Pope *Martine* proclaime a *Croyſado* againſt them, graunting remiſsion of ſinnes to all who

r *L. 5. vix vlla Græcorum, Hebræorumq; aut Latinorum Hiſtoria talem refert ducem qualis Ziſca fuit.*

ſ *L. 6.*

did either fight, or contribute money against them. Vpon which, there were at one time [t] fortie thousand *Germane* Horse-men gathered to destroy them: but such was the terror of their name, that vpon the approaching to them, the Horsemen of their owne accord turned their backes and fled. The Popish Authour saith, that there was in this some secret Iudgement of God, but hee thinketh the cause of their ill successe, was, that they had Bishops and Priests to their Leaders and Captaines. By this time came on the Councell of *Basil*, which as [u] *Onuphrius* saith, was held against the *Hussites*. This sheweth that there were many, which may also appeare, in that the Fathers at *Basil*, did by an Indulgence graunt to the *Bohemians* this dispensation, That contrary to the Act of the Councell of [x] *Constance*, they might receiue the *Eucharist* both in Bread and Wine. [y] *Genebrard*, who

[t] *Ibid. quùm putasset quadraginta millia equitum Germanica nationis tam leuiter compelli posse &c nolo hic temere iudicare sciens iudicia Dei esse occulta, &c.*

[u] *In Tabul. ante Platin.*

[x] *Sess. 13.*

[y] *Lib. 4 Chronog.*

was

was euer a true ſeruant to the Pope, confeſſeth ſo much: but addeth withall, that the Cup was permitted vnto them, becauſe that alwaies before had beene their cuſtome ſo to communicate: yet ſaith he, all was on that condition, *That they ſhould not finde fault with the contrary vſe, nor ſeuer themſelues from the Catholique Church in other Rites and Doctrines.* [y] *Cochleus* nameth no ſuch condition. Nay, to ſhew that ſimply and directly it was yeelded vnto them, hee reporteth, that the Legates of the Councell of *Baſil*, did thus expound that which was concluded in the *Bohemians* behalfe. *The* [z] *Councell doeth permit the Euchariſt vnder both kindes; not tollerating it onely as a thing euill, as to the Iewes was permitted a Bill of Diuorce; but ſo, that by the authoritie of Chriſt and his Church, it is lawfull and profitable to the worthy Receiuers.* Where is it likely, that vnleſſe the *Bohemians* now after *Huſſes* death had beene a

y L.7.

z L.8.

ſtrong

strong partie, the Antichristian rabble would haue yeelded to their importunitie, so directly against the Canon of the next precedent Councell? Indeed the [a] Emperour *Sigismund* did afterward take a course to lessen their number, when he sent many of them into *Hungaria* against the *Turkes*, that there they might either conquering winne to him victories, or being conquered themselues, so be destroied and perish. He who list to see more concerning the multitude of these Professors, let him but looke on diuers places in the workes of *Æneas Syluius*, who was afterward Pope, by the name of *Pius* the second, and hee shall finde him reporting of his owne knowledge, as trauailing himselfe into *Bohemia*, that they were many, and very earnest also in their Religion.

[a] *Ibidem.*

Histor. Bohem. c. 35. & 50. ep. 130.

If heere it should bee replyed, that these perhaps were base people, and of the vulgar, who thus followed *Iohn Hus*;

Hus; but men of learning and knowledge, or persons of authoritie, they had none to ioyne with them; the course of the Story will easily cleare the same, and shew that they had both learned Pastors, and great Magistrates, who beleeued as they beleeued, and stood wholly with them. Of what literature *Hus* himselfe was, is euident by his workes yet remaining, and by his personall withstanding the whole Councell of *Constance*. And what learning, what eloquence, what memory, all admirable were in *Hierom of Prage*, as also with what singular patience he tooke his death, is most significantly deliuered in an Epistle of [c] *Poggius*, who as an eye witnes beheld him, and seemed to be much affected with the singular parts of the man. Which noble testimony of that worthy *Poggius*, is acknowledged by [d] *Cochleus*. Whilst these two liued, there were diuers [e] Priests, and [f] Preachers, which agreed

c *Ad Leonardu Aretinum.*

d *Morte alacri vultu vt ait Poggius, non so'ũ perpeti, sed etiam appetiuisse visus est. Coch. lib. 3.*

e *L. 2.*

f *L. 1.*

in their doctrine; and in their Sermons reproued the Popish Clergy for their *Simony, keeping of Concubines, auarice, ryot, and Secular-like pride.* But after the death of those two famous seruants of God, their [g] followers got to them a Bishop, who was a Suffragane to the Archbishop of *Prage*, and by him they put into holy Orders, as many Clerkes as they would. Which the Archbishop tooke so ill, that he suspended his Suffragan. But it was not long after, that [h] *Conradus* the Archbishop himselfe became a *Hussite* also, as the Authour calleth him. Vnder this *Conradus*, as President of the assembly, these *Hussites* held a Councell at *Prage*, in the yeare 1421, and there they compiled a Confession of their faith. This cause did the said Archbishop, and many Barons of *Bohemia*, afterward stiffely maintaine, & complained against the Emperor *Sigismund*, for offring wrong to those of their Religion. [i] *Alexander* also

g L. 4. Nacti episcopum Archiepiscopi Pragensis Suffraganeũ ordinauerunt per eum clericos, &c

h Coch. lib. 5. Concil. Pragens. Hussitarum ita incipit, In nomine Dom. Amen. Incipit sancta Synodus habita & rite celebrata anno 1421 sub Conrad. &c. Conradus Archiep. Pragensis cum Zisca & Hussitis scribit ad principē, &c.

i Ibidem.

alſo the Duke of *Lituania*, did giue theſe *Huſites* ayd, which moued Pope *Martin* the fifth to write vnto him in this ſort: *Know, that thou couldeſt not giue thy faith to Heretikes, which are the violaters of the holy faith, and that thou doeſt ſinne deadly if thou ſhalt keepe it, becauſe there cannot be any fellowſhip of a Beleeuer with an Infidell.* Thus did the vertuous Pope write. [k] In proceſſe of time there grew a parley betweene *Sigiſmund* the Emperour, and the *Bohemians*. There among the Compacts, this was one, *That the Biſhop ſhould promote to holy Orders the Bohemians, euen the Huſites, which were of the Vniuerſitie of Prage.* And they might well deſerue to be reputed Vniuerſity men: for *Cochleus* himſelfe witneſſeth, that *the Prieſts of the Thaborites were skilled in arguing, and exerciſed in the holy Scripture.* [l] *Kakizana*, one of them did vndertake to diſpute with *Capiſtranus*, a great and learned Papiſt. By that time

[k] *L. 8. Scholare dit. teſis Pragenſ. vtriq; tam ſub vna quam ſub vtraq; communican. ex ſpecie habilitate &c. præſuppoſita ad ſacros ordines promoueantur & ordinentur.*

[l] *L. 10.*

time that the yeare 1453. was come, *Æneas Syluius* doth complaine, that [m] the kingdom of *Bohemia* was wholly gouerned by Heretikes. *Now all the Nobilitie, all the Comminaltie is subiect to an Heretike.* That was one *George* of *Cyrziko*, Gouernour of the kingdome of *Bohemia*, vnder King *Ladislaus*. But when *Ladislaus* was dead, this [n] *George* himselfe was by the Nobles, and people chosen King of that Countrey: And continuing the ancient profession of his Religion, about the yeare 1458. those of *Vratislauia* and *Silesia* doe refuse to obey him, as being an Heretike. Notwithstanding Pope *Pius* the second then intending warres against the Turke, did by all meanes perswade them, that they should yeeld obedience vnto him. This *George*, saith the Authour, *was borne and brought vp in the heresie of the Hussites.* Now when Pope *Pius* did interpose himselfe as a Medi-

m L.11.

n L.2. Georgius Girziko de Cunstat, & Podiebrat quem Æneas Poggiebratium vocare solebat, vnctus est in Regem Bohemiæ, &c. post, si vna defuisset labes Hussiticæ secte, in ei optimo rege haud immeritò commemorari possit.

Mediator betweene the King and his subiects, *George* did require of the Pope, that hee might keepe the Compacts agreed vpon at *Basil*, in behalfe of the *Bohemians*. And when [o] *Pius* would not yeeld thereunto, the King calleth together the Estates of his kingdome, and protesteth that hee would liue & die in those Compacts, and so did also the nobles which were *Hussites*. This was done at *Prage* in the yeare 1462. This resoluteneſſe of his caused that Pope to tolerate many things in him. But *Paul* 2, who succeeded in that See of *Rome*, did excommunicate that King, & set vp a *Croisado* against him. Also he gaue to *Matthias* the King of *Hungary*, the title of King of *Bohemia*. [p] *Onuphrius* in the life of *Paul* the 2. saith, that the Pope did excommunicate him, and depriue him of his kingdome. Indeed for seuen yeares this *George* & *Matthias* did war for it, and *Matthias* got from him *Mo-*

[o] *Ibidem.*

[p] *Apud Plat.*

rauia, and *Silesia*, & a good part of the kingdom of *Bohemia*: *Vratislauia* also, and some other Prouinces and Cities did put themselues in subiection to *Mathias*. Yet did not *George* deale hardly with the Papistes which were in *Prage*, but in his greatest extremity did vse both the aduise and aid of many Nobles of the popish belief. At length, after the continuance of warre for seuen yeares, *Mathias* concludeth a peace with king *George*, both against the wil of [q] the Pope, and the Emperour. And then this King was content to aske of the Pope an absolution from the Excommunication, some Princes being mediators for him in that respect. But before the Agents could returne from *Rome*, the King died, in the yeare of our Lord, 1471. By this Story it is manifest, that both noble and learned of high account, were of that Christian Belief which *Iohn Hus* taught, and were contented to aduenture al things which

[q] *Cochl. l. 12.*

which they had in the world for the maintenance of the ſame.

Perhaps here it may bee asked, but how ſhal we know that *Iohn Hus* and his followers did imbrace that Religion which is now profeſſed in *England*? We find in *Æneas Syluius*, ſome opinions of theirs, which peraduenture will ſcant be reputed currant among all *Engliſh* Proteſtants. Hee rehearſeth theſe foure of theirs: [m] *That they would receiue the Sacraments in both kinds; that ciuill dominion is inhibited to Clergie men; that Preaching of the Word was permitted to al men; that publik crimes are in no ſort to be tolerated.* I anſwer, that truth it is, that hee there mentioneth onely thoſe; and whether he relateth them truly or no, it maybe doubted, as anon I ſhall ſhew, by laying open the cuſtom of the enemies of the Goſpell, in miſreporting their doctrine. But [n] elſewhere he deliuereth other opinions of theirs, as *againſt the Supremacy of the*

Sect. 11.

m *Hiſt. Bohem. c.* 50.

n *Ep.* 130.

the Pope against Purgatory, against Inuocation of Saints, and such like matters. If we returne to *Cochleus*, who was best acquainted with their matters, we shal find much more. As thus, [o] *Hus* translated all the Books of Canonicall Scripture into the *Bohemian* tongue, and the people did most diligently read them. They would haue *the holy Scriptures to be the onely Iudge in Controuersies*. They held, *that all Bishops and Priestes are the Successors of the Apostles*; that, *not the Pope, but Christ is the head of the Church, neither are the Cardinals the body, but all that beleeue in Christ*; that, *that the Pope is not a member of the Church, but of the Deuill, and his Synagogue*; that *one Pope was a woman*: yea, *Hus* did preach, *that the Pope is an abomination, and Antichrist*. Also he calleth the [p] generall Councell at *Constance*, *The Synagogue of Sathan*. Another of his articles was, [q] *The Pope is the Beast in the Apocalyps*. His Schollers after his death, [r] brake downe the Images

o *Coch. Hist. lib. 1.*

p *L. 2.*

q *L. 3.*

r *L. 4.*

Images in Churches and Monasteries: yea, [f] *Zisca* did cast down all the churches, which were dedicated to the virgin *Mary*, or to any Saint; as if it were lawfull onely to build a Church to Almighty God. In his time the professors began to be distinguished in two companies; the one of thē did not so much dissent from the Pope as the other: Those which in fewer matters differed from the Bishop of *Rome*, retained still the name of *Hussites*; they which disagreed in more, were called *Thaborites*, of *Thabor*, the citie which *Zisca* built for them. And these were the greater number, and the stronger. There is in *Cochleus* a confession of faith made by one *Iohann. Pezibram*, a *Bohemian*, who was but a *Hussite*, and not wel affected to the *Thaborites*, because he accounted them as a kinde of Precisians, or Puritans in comparison of himselfe; yet this more mild man doth wish and beg of *God*, to see a reformation of the *Church*,

[f] *L. 5. Zisca uno impetu insignes basilicas, & ampla monasteria quæ in honorem beatæ Mariæ, &c dedicata erant, disjecit tanquam non sit fas alteri, quam soli Deo basilicas, aut templa consecrare.*

that [t] there might be redressed *Symonies throughout all the world, most detestable, most wicked, setting to sale of al Sacramẽts, most insatiable auarice, most impudent fornications, most putrified vncleannesses, rottennesses most abominable, Concubines keeping most polluted, manners most dissolute, most corrupt gestures and behauiors, harlotry euery where too too much multiplied in the Clergy, wherwith alas the whole world lieth corruptly filthy. Also the Lucifer-like pride of the Clergie is exalted aboue God, their dainty & daily banquets, their abundant riches, and rich abundance, their disquietnes most litigious being the chiefe root of the quarels of the world, their curiositie most vaine, their most vnseemely pompe of apparell, their conuersation most Secular-like, their most open transgression of all the Commandements of God, their most remisse care of soules, their most negligent regard of the word of God.* This he saith for himselfe: but concerning the *Thaborites*, who indeed came neerer to the purity

[t] *Artic. 57.*

of

of the Gospel, he witnesseth of them, that they held,[u] *that materiall bread doth remaine in the Sacrament; that the Saints now triumphant are not to be called vpon; that there is no purgatory; that no suffrages or prayers are to be made for the dead. Also they allow not of the holy dayes almost of all the Saints, nor of Eue or Vigils that goe before them; nor the consecrations of visible things, as salt, oyle, holy water, Bels,* and such like. *They haue a schismaticall celebration of their Masses,* that is, a seuerall sort of Church-seruice, *and refuse the most celebrious seruice of the Church, and the rites and administrations of almost all the Sacraments.* Let our Papists now speak, whether they & we do not agree in the same doctrine altogether. For I doubt not but they who had receiued so much grace frō *God*, as to see al these things, were also partakers of farther knowledg in the misteries of saluatiō.

[u] Artic. 55.

While I haue spokē thus largely concerning these good Christians in *Bohe-*

Sect. 12.

mia, let not any man imagin that *Christs* faithfull flocke was restrained within the compasse of that countrey, so that godly men were else no where to be found. For certaine it is, that betweene the times of *Io. Hus*, who was burnt in the yeare 1415, and the first standing vp of *M. Luther*, were very many other who in that darknes did see what belonged vnto the light of the Gospel. Among these may be reckoned as very memorable the *Waldenses*, who about the yeare 1508, do make an [a] answer in defence of themselues; and therin as they testifie that then they had Priests of their owne: so they speake *against Purgatory*, and most openly *against Transubstantiation*. The same touching *Transubstantiation* they doe in a Confession of [b] theirs, where also they impugne *Adoration of the Eucharist*. There also they name the Prelates *vnsauory Salt*, and auouch that the *execrable naughtinesse, which was in them by the instinct*

Anno 1517.

[a] *Responsa ad Doctorem Augustin.*

[b] *Waldensium confessio in fasciculo rerum expetend. & fugiend.*

instinct of the Deuill, did driue them away from the Sea of Rome. For the Papists in their Sermons did call one another *Schismaticks*, *Hereticks*, *Sacrilegious false Prophets*, *rauening VVolues*, *the Beast and Whore in the Reuelation*, of these there were many in one part of *France*, who time out of mind had refused to beare the yoake of the Pope, and therefore in the dayes of *Frauncis* 1. king of *France*, by a bloudy decree of that King, but by the execution of one *Minerius* a most cruell person, *Merindol* & *Cabriers*, with some other villages about them, were sacked and destroyed, men, women, & children, being slaine; yea, diuers of them being stripped starke naked first, and then murthered, and fortie poore women being burned in a Barne. I may adde vnto these many worthy men here & there dispersed, whereof all cryed out against the Church of *Rome*, and desired a reformation, and many of them

c Seiden. ii. 16.

apprehended, and deliuered to other the true meanes of Iustification, which is the neareſt point of ſaluation. The [d] Author of the 16 *Century* nameth about the yeare 1500, and ſomewhat after (but yet before *Luther*) *Baptiſta Mantuanus*, & *Franciſcus Picus*, Earle of *Mirandula*, both which much inueighed againſt the Clergy and their whole practiſe. Alſo one *Doctor Keiſerſpergius*; another called *Iohn: Hilton*; a third named *Doctor Andreas Proles*, and *Sauanorola*, all groning vnder the burthen of thoſe times. The [e] Oration of *Picus* in the Coũcel of *Lateran* is extant; where beſides his moſt bitter taxing of the filthy behauiour of the Clergie, he vſeth theſe words: *Pietie is almoſt ſunke into ſuperſtition.* How *Mantuan* doth euery where pay the *Romaniſts*, may appeare to thoſe who read his workes. [f] But one place of him I will name;

d *Lucas Oſiander. lib. 1. c. 8.*

e *Oratio ad Leonem decimum.*

f *Calamitatum. 3*

——— *Petrique domus polluta fluente*
Marceſſit Luxu, (nulla hic arcana reuelo

Non

Non ignota loquor, liceat vulgata referre:
Sic Vrbes populique ferunt, ea fama per omnem
Iam vetus Europam) mores extirpat honestos:
Sanctus ager scurris, venerabilis ara cynædis
Seruit, honoranda Diuum Ganymedibus ades.
Quid miramur opes, recidiuaq; surgere tecta?
Thuris odorati globulos & cinnama vendit
Mollis Arabs, Tyrij vestes, venalia nobis
Templa, Sacerdotes, Altaria, Sacra, Corona
Ignis, Thura, Preces, Cœlum est venale Deusq;.

Some of them I Englisht thus.

Priests land now Iesters vile doth serue,
the Altars Bawds maintaine;
Of holy Churches of the Gods,
lewd Ganymeds make their gaine.
Why doe we wonder that their wealth,
and houses falne doe rise,
Sweet Frankincense and Cinnamon
are the onely Marchandise
Of the Arabians, and but Clothes
the Tyrians vse to sell:
But with vs Churches, Altars,
Priests, yeeld money well.
Things hallowed, crowns, fire, frankincense,
the Prayers which we make;
Yea Heauen, yea God, are saleable,
if money wee may take.

The opinions of *Sauanorola* against Popery are many; and for them (howsoeuer *Guicciard. lib. 3.*

soeuer it be otherwise coloured) he was burnt. In the matter of free [h] Iustification he is cleare. And the same is written also of [i] *Trithemius*, another learned man, who liued at that time. How in *England* Christ had in all these times Professors of the truth, I shall haue occasion to shew anon, when I come to speake of *Iohn Wiclefe*.

[h] *In Ps. 52.*

[i] *Catalog. testiū veritatis, lib. 19.*

Sect. 13.

In the meane while I shal not do amisse to mẽtion some other who were between the daies of *Io. Hus*, & *M. Luther*. A special oppugner of the Papacy was the learned *Laurentius Valla*, a *Romane Patritian*, and Canon of *S. Iohn* of *Lateran* there. He wrote a [k] Treatise of purpose against the forged donation of *Cõstantine*. He prouounceth of his own experience, *That the Pope himselfe doth make war against peaceable people, & soweth discord between Cities & Princes. The Pope doth both thirst after mens riches, and swalloweth vp his owne. He maketh gain of not only the Common wealth, but the Estate*

[k] *Contra ementitam donationē Const.*

Eccle-

Eccleſiaſticall, and the holy Ghoſt. The latter Popes do ſeeme to labour this, that looke how much the ancient Popes were wiſe and holy, ſo much they will be wicked and fooliſh. He liued about the yeare 1420, and for the freeneſſe of his ſpeech and pen, was by the Pope driuen into exile. About the ſame time liued Archdeacon [l] *Nicholaus Clemangiis*, who rebuked many things in the Eccleſiaſticall ſtate, and ſpake excellently in the matter of generall Councels, and their circumſtances, as hereafter may be declared. [m] *Petrus de Aliaco*, Cardinall of *Cambray*, gaue a Tract to the Councell of *Conſtance*, touching the reformation of the Church. There doth he reproue many notable abuſes of the *Romaniſts*, & giueth aduiſe how to repreſſe them; [n] *There ſhould not be multiplied*, ſaith he, *ſuch varietie of Images and pictures in the Churches; there ſhould not be ſo many holy dayes; there ſhould not be ſo many new Sts canonized; Apocryphal writings ſhould not*

l *De annotin non ſoluendis.*

m *De Reform. Eccleſ.*

n *cap. 3.*

o c.4. *be read in the churches on holy dayes;° such numerosity & variety of religious persons not expedient; there are so many Orders of begging Friers, that their state is burtheusome to men, hurtfull to hospitals, and to the poore; few doe now study diuinity, for the abuse of the Church of Rome, who hath despised Diuines; all now turne to the law, & artes of gaine.* He saith, that it was then a prouerbe, *The Church is come to that estate, that it is not worthy to be ruled, but by reprobates.* He hath very much more,

p c.6. and in the p end concludeth, *That as there were 7000, who had not bowed to Baal: so it is to bee hoped there bee some, which desire the reformation of the Church.* Imagine whether this Cardinall, if he had found company to haue ioyned with him, would not haue sayd much more. About that time liued *Leonardus Aretinus*, whose little book against *Hypocrites* is worth the reading. So is the oration of *Antonius Cornelius Lynnichanus*, laying open the lewd lubricitie of

In Hypocritæ libellus.

Oratio ad clerū Colonienſem.

Priests

Prieſts in his dayes. So doth he detect many abuſes and errours, who wrote *The ten grieuances of Germany*; but thoſe who compiled the hundred grieuances of the *German* nation, doe diſcouer many more. Finally, he who liſt to ſee further, that God euen in thoſe dead dayes, had diuers ſeruants, who by more then a glimpſe did ſee the truth, and deſired yet to be more plentifully inſtructed in religion, let him read the *Catologus teſtium veritatis*, lately ſet out, and there he ſhall find diuers, whom I haue not named.

Decem grauami. na Germanie.

L. 19.

By this time I truſt it is manifeſt how falſ a ſlander that of the Papiſts is, that before the daies of *M. Luther*, there was neuer any man of our religion. Til the time of the Councell of *Conſtance*, this caſe is cleared. And beyond that, it is as eaſie to ſhew, that *I. Hus*, & *Hierom of Prage* had their imediat anteceſſors in witneſſing the faith of *Chriſt* For they were inſtructed & much helped by the

Sect. 14.

Books of *Io. Wiclif* an *English* man; and therefore saith *Platina*, as spectators of *Wiclife*, they were condemned in the Councell of *Constance*. *Æneas Syluius* sheweth the meanes how those *Bohemians* came to know the doctrine of *Wiclife*, he saith thus, *He who first raised vp the opinion of the Hussites, had them frō Oxford, carying thence into Bohemia Wiclefs books de Realibus Vniuersalib'. Cochleus*, who by his good will would bee taken for a great defender of Popery, giueth yet a larger testimony: for he saith, *That as a Bohemian brought first into Bohemia Wiclefs books de Realibus Vniuersalibus; so there was afterward one* Peter Paine, *a Scholler of* Wiclefs, *who after the death of his Master came also into Bohemia, and brought with him* Wiclefs *bookes, which were in quantity as great as* S. Austins *works*: many of these books did *Hus* afterward translate into their mother tongue. In plaine termes, after this the Author deliuereth it, *That the Hussites & Thaborites were branches of*

In Iohn 24.

Histor. Bohem. c. 35.

Hist. de Hussitis, lib. 1.

Scripsit mihi quidā ex Anglia Episcopus, esse sibi adhuc hodie duo maxima volumina VVicleffi quæ mole sua videantur æquare opera beati Augustini.

Wiclefe. And in the ſame book *Hus* did commit ſpiritual fornication with many ſtrangers, *with Wiclefiſt the Dulcimiſt*, *&c*. And in the next he auoucheth, that [a] *Hus* & *Hierom* tooke their hereſies frõ *Wiclef*. And once againe he termeth the Proteſtant *Germãs* [b] *new Wicleſiſts*. What an opinion of this man *I. Hus* had, may be fully ſeen by that wiſh of his, wherin he praied, [c] *that he might there be where the ſoul of Wiclef was*. Now what *Wiclef* did teach, may be eaſily gathered, if by nothing elſe, yet by the deadly hatred which the *Romaniſtes* did carrie towards him. The Councell of *Conſtance* did define him to be an Heretike long after his death, & commanded that his bones ſhould be taken vp & burnt. Alſo Pope *Iohn* 23. in a general Councell at *Rome*, did before that time condemne him for an heretike; which the *Huſſites* did but laugh at: but no man had a harder conceit of him then *Cochl*. who ſticketh not to affirme, that *he thinketh that*

L.1. *Hus fornicatus eſt ſpiritu aliter cum alienigenis plurimis cum VVicleſiſtis cum Dulcimiſtis, &c.* L.2.

a L.3.

b L.6.

c L.2. *Miſer Hus optauit animam ſuã fore ibi eſt anima VVicleſi.*

Seſſ.8.

L.2.

f Multa grauiora crediderim esse Wicleſi tormẽta, quã ſint apud inferos vel ſceleratiſſimorum hominum, Iudæ prodi oris Chriſti & Neronis Chriſtianorum perſecutoris, &c. L. 2.

f *the torments of Wiclefe are greater in hell, then thoſe of Iudas, or Nero.* If *God* almightie had no better opinion of him, the man were in an ill caſe. But the beſt is, this cholerick Criticke is not the Iudge of all the world. He was angry belike, in behalfe of *Tranſubſtantiation*, concerning which he citeth this article of *Wiclefe: There was neuer a greater hereſie, then that which putteth the Accident without a Subiect in the Euchariſt.* But hee might haue named more points, wherein that holy man did differ from the Church of *Rome*. The Councel of *Conſtãce* picketh out 45. articles of his Poſitions, which the learned Reader may find there. Yet doubtles many of them are falſly reported, which is a matter common with enemies of the truth, to peruert & miſconſter, that ſo they may more freely defame. There was one *Wilh. Wideford*, who tooke on him to anſwer 18. articles ſaid to bee *Wiclefs*, whence a man may gather ſome of his doctrine. But that all things there ſaid againſt him

Seſſ. 8.

Reſpond. ad 18. Artic. Wicleſi. in faſcic. rerum expetend.

were not true, may wel be obserud out of the same answere, declaring that he had many things concerning *Wiclef*; but only by a [a] fame and report, and that is not the most certaine relater. What positions indeed he held, may be seen in *M. Fox*, reporting his life and actions, as also *in Catalogo testium veritatis*. And those who be not learned, may esteem of thē by the doctrine of *Io. Hus* before rehearsed, who by the testimony of the Papists themselues, as I haue shewed, maintained the opinions of *Wiclef*.

a *In fine Artic. 10. Virg. Aenead.*

L. 18.

Now that this worthy Champion & Preacher of the Gospel of *Iesus Christ* went not alone, but had many *English* men and women, who in his life time, & after his death beleeued as he beleeued, and professed as he professed, is in the next place to be shewed. Among the chiefe of his fautours, were *Iohn* of *Gant*, (as *Parsons* the Iesuite confesseth) and Lord *Henry Percy*; the one of them Duke of *Lancaster*, the other Marshall of

Sect. 15.

Apolog. Hierarc. c. 1.

of *England*. M. *Fox* citeth out a Register of the Archb. of *Canterbury*, a Mandate that the Conclusions of *Wiclefe* were *preached in diuers and sundry places of the Archbishops Prouince, generally, commonly, and publikely*. The same also is manifested by a letter of the Archbishop to the Bishop of *Lõdon*, and in a Monition directed to *Oxford*, where it is said, that *certain Conclusions hereticall and erronious were generally and commonly preached and published in diuers places of the Prouince of Canterbury*. There be extant also Letters of king *Richard* 2. directly signifying so much. But there is nothing which may more amply testifie the spreading of his doctrine, then an Act of Parliament in the beginning almost of that young Kings dayes, where it is related, that there were diuers *Preaching dayly, not onely in Churches and Church-yardes, but also in markets, faires, & other open places, where as great congregation of people is, diuers Sermons containing heresies, and notorious errours*. This

Ex Regist. G. Courtney.

Ad Cancell. Ox.

Ad Archiepisc. Cant. & Cancell. Ox.

Anno 5. Rich. 2. Cap.

This putteth me in minde of a written book which once I saw, being a Chronicle compiled by a Monk of *Leicester Abby*; who, writing of the time of the said King, reporteth at large, that the people in faires and markets, and riding by the way, and almost euery where, would talke of the Scripture, and reprooue the customes of that time, as also the Priests; to the exceeding great trouble and offence of the Clergie. This they might the rather do out of the Word of God, becauſe the Scriptures were then translated into Engliſh, as may bee ſeene by diuerſe Copies written and remaining vnto this day, ſuppoſed to be ſo turned by *Wickleſ*. And it is very probable, that in *Leiceſterſhire* there were many of thoſe of whom the Monk *Leiceſtrenſis* ſpake, ſince, at *Lutterworth* a Towne in that County, *Iohn Wickleſ* was beneficed. But the greateſt part of this learned mans abode was at the firſt in the Vniuer-

In manu magiſtri Wirley.

sitie of *Oxford*, where hee was both a Doctor and Reader in Diuinity; and therefore is to bee conceiued to haue many learned men partaking with him in his opinions. Master *Fox* saith (out of the Chronicle of S. *Albanes*), that hee had a Benefice in *Oxford*; of which he was depriued by *Simon Sudbury*, Arch-Bishop of *Canterbury*. It may bee, this was nothing else but the Mastership or chiefe Gouernors place in *Bailioll* Colledge; which I am perswaded that hee had, since there are yet two antient Writings in the treasury of that Colledge (which I haue seene), which were made in the name of *Iohn Wickleff*, Master of that house, and that in the daies of King *Richard* the Second. But while he liued, he had so many fauourers in that Vniuersity, as that Master *Robert Rigges* Vice-Chancelor, and the two Proctors, took part with him; as also *Nicholas Herford*, *Philip Repington* and *Iohn Ashton*, Preachers and Batchelors of Diuinity,

In fine R. Richardi 3.

In Archiuis Colledg. Baliol.

Vid. Io. Fox. in vita Wickleff.

Diuinity, and grew into great queſtion for his cauſe: where *Repington* in the end beeing Doctor, did ſlippe from him. Yea, ſo farre was his doctrine there ſpred, that Pope *Gregorie* the Eleuenth, in the yeere 1378, did direct his Bull to the Vniuerſity of *Oxford* againſt the Doctrine and Articles of that learned man, euen *Rome* it ſelfe ringing of his opinions in that Vniuerſity. Neither did his Followers dye when he himſelfe died. But long after that, Pope *Gregory* the twelfth did direct downe another Bull to *Oxford* againſt *Wicklef*; in which he vſed the ſame words which his Predeceſſors had, that is to ſay, that *Wicklef did follow the doctrine of* Marſilius *of* Padua, *and of* Iohn *of* Gandune *of vnworthy memory*: Which ſpeech is worth the marking; to ſhew, that this man alſo had his Predeceſſors. The Copie of this latter Bull is to bee ſeene in the Booke which that worthy louer of Antiquities, Maſter *Hare*, gaue to our

Anno 1. R. Richardi 2.

Sub rege Hen. 4.

I. 2. in literis Reg. Henrici 4.

Vniuersity: where also is to bee seene in the Constitution of a Prouinciall Councell, celebrated at *Oxford*, a sharp Inquisition decreed by *Thomas Arundel* Archbishop of *Canterbury*, against all, euen the heads of Colledges and Halles, and others suspected of Lollardy and Wicleuisme. They might well suppose, that the Students of that place were entertainers of such doctrine, since about that very time a testimoniall was giuen in their Congregation house vnder seale, in fauour of *Iohn Wicklef*: where these words are among other; *God forbid, that our Prelates should haue condemned a man of such honesty for an Heretick.* And yet in the Councell of *Constance* hee was condemned for such a one, forty yeeres after that he was dead and buried. But all would not serue to extirpate his Bookes or memory out of our Vniuersity: but euen in the daies of King *Edward* the Fourth, there were new letters directed to the Gouernors of that

Anno 1406. Octobr. 5. In operib. I. Hus.

Anno 1476.

that place, by the King himſelfe, to make ſearch for his Bookes, and to burne them. I haue in my cuſtody a faire antient Record of that Vniuerſity: which, by meanes of a good friend, I haue gained back to this place. And therein is a ſolemne Letter directed from the Conuocation of Doctors and Maſters, to the King; teſtifying, that according to their Soueraigns Commandement, they had with accurate diligence ſearched out the Bookes and Tracts of *Wicklef* himſelfe, and of *Reginald Pecock*, and had burnt them. So much adoe was it, and that in ſo long a ſpace, to ſuppreſſe the head whereunto *Wicklefs* doctrine was growne in the famous Vniuerſity of *Oxford*.

How elſewhere in this Kingdome, his poſitions were ſpred, may be eaſily collected out of *Geffry Chaucer*: who, dying about the yeere 1400, may rightly be ſuppoſed to haue liued while *Ioh. Wicklef* liued. This *Chaucer*, *Sect.* 16.

who wanted neither wit nor learning, did at* large paint-out the pride, lasciuious, vicious, and intolerable behauior of the Pope, Cardinals and Clergy, euen applying the name of Antichrist diuers times vnto the Romane Bishop, and saying, that There were many in those daies of the speakers minde; yea, finding fault with their faith, aswell as with their manners. The whole tale is wel worth the reading: but I will cite onely a few verses.

* in a Ploughmans tale.

Peter *was neuer so great a foole,*
To leaue his * *Key with such a* * *lorell,*
Or take such cursed such a toole,
He was aduised nothing well:
I trow they haue the key of hell:
Their master is of that place Marshall:
For there they dressen hem to dwell,
And with false Lucifer *there to fall:*
They beene as proud as Lucifer,
As angry, and as enuious:
From good faith they beene full farre,
In couetize they beene curious.

The Apostle.
* which Papists say, he hath of heauen gate.
* as the Pope.

To

To catch cattaile, as conetous
As hound, that for hunger will yall:
Vngodly and vngracious
And needily such falshod shall fool fall.

This and a hundred times as much, he expresseth in a simple plough-mans person; as euidently inferring, that the husbandman & meanest country body of that time, by the reading and hearing of the Word of God, could tell what was right and religious, and what otherwise; yea, and complaine of the blindnesse, and impiety of the Romanists in that age. But if wee would be aduertised, what euen Laymen in those times could doe, let vs looke into the Declarations of *Walter Bruite*, who was in question for his opinion, before the Bishop of *Hereford*, in the yeere 1393, and gaue vp a a little booke, containing those things which he maintained. The true copy of that treatise is yet extant, and deserueth to bee read. There wee may finde these and the like positions: that

Ex registro Episcopi Hereford.

that Bread remaineth in the Sacraments after Consecration; that The Pope is Antichrist; that Nothing is to be beleeued, but what may bee confirmed out of the Scriptures; that The Pope is the Idoll of desolation, sitting in the Temple of God; that Antichrist is not to come of the Tribe of Dan, neither onely to raigne three yeeres and a halfe: that The Citie Apoc. 17, is Rome; that Our Iustification is freely by faith alone; that The doctrine of the Pope differeth from that of Christ; that Miracles are no assurance of truth; that Men are not rashly to bee reputed Saints; that The Pope hath not power beyond other Bishops, neither is the Head of the Church; that Papists mistake the keys of binding & loosing; that Infants dying before Baptisme, are not therefore damned; that Auricular Confession is not prescribed in the Scripture; that The Canon Lawe is ill grounded; that The Pope deceiueth men in his pardons; that Absolution is to be sought at the hands of God onely; that The Priests vse vaine

prayers

prayers in the Masses; that Exorcismes and holy water are vnlawfull; that Priests doe sinne, who bargaine to sing for the soules of men departed; that Religious men and women are deuourers of widowes houses; that Selling of orders and dirges is naught; that The Pope is the beast with the two hornes like the Lamb, while he challengeth the double sword; that He seeketh to bee worshipped as God; that Dux Cleri *doth make vp the number 666; that Worshipping of Images is idolatry; that Temporall goods may be taken from the Clergie offending.* There was a great Papist, one *William Wideford*, whom before I mentioned, who giueth testimony to this Treatise of *Bruite*, whom hee calleth *Waltherus Britta* in Latine; and writing against *Wickleſ*, maketh twise mention of a booke of his owne, sent to the Bishop of *Hereford* (*Dominum Erfordenſem* he calleth him) in confutation of the book of *Walter Bruite*.

Contra 18. articul. Wickleſ. In articul. 11. & 12.

While I write these things, I cannot but

Sect. 17.

but think vpon the audacious absurdnes of an ignorãt popish Doctor; who blusheth not to vtter, that it is most manifest, that *All in* England *were Papists, without exception, from the first christening thereof, vntill this age of King* Henry *the Eight*. He is doubtless an honest man, and worthie to bee trusted on his word. It is not onely manifest, but most manifest, not that the greatest part, but all; yea, and because it shall not be scanted, *all without exception, were Papists, &c.* Were *Iohn Wicklefs* bones burnt, because he was a Papist? And were the Bulls of the pope denounced against him for that cause? And were the Arch-bishop *Arundels* constitutions against his Followers so seuere, because they were Papists? The man is to be pitied for his simplicity. A man may know by the Lawes, Proclamations, Letters and Proceedings by the State, against some as against Hereticks; as also by the records of Bishops yet extant; and by the manifold

nifold executions and burnings afterward, that euen in that deepe time of ignorance, *England* did giue most noble testimony of Christs truth against Popery; euen so farre, as to the fiery triall. If the Christian Reader peruse the Ecclesiasticall History of Master *Fox*, hee shall finde, how before the Councel, *William Sawtree* a Priest was burnt, & after him *Iohn Badby*; & that because they were *Wickleuists* or *Lollards* (as they then called them), and not because they were Papists. There are the reasons also and asseuerations of *Puruey* and *Thorpe* against Poperie, with diuers other matters. And is it not to be thought, that the Hereticks increased, when a Synod was assembled in S. *Paul's* Church at *London*, into the which came twelue Inquisitors, who in a former Synod were appointed to sift and scan the writings of *Wickleſ*, wherein they found 246. Conclusions; all which they supposed to be heresie? But it is plaine, that in

An. 1400. *sub Reg. Hen. 4.*

Sub reg. Henric. 5.

the first yeere of King *Henry* the Fift, diuers were put to death as *Lollards*. Afterward the Lord *Cobham* was hanged, for a shew, as if hee had beene a kinde of Traytor: but hee was then also burnt as a reputed Heretick. So was one *John Claydon*, for his Conscience, consumed to ashes. Not long after the comming of *Henry* the Sixt to the Kingdome, besides diuers which were questioned and much troubled about religion, *Taylor* and *White*, two Priests, and *Houeden* a Citizen of *London*, were burnt: and some other followed afterward. Neither did the daies of King *Edward* the Fourth, and of King *Henry* the Seuenth, escape without the Martyrdome of sundry English, yeelding vp their liues for Iesus Christ his sake, and for the profession of the truth: The particular Stories of whom may bee found in the Author aboue-named. The Clergy of those times did beare much sway with their Princes, and

Sub. Hen. 6.

left

left no meanes vnsought, no stone vnturned, to keepe vp the dignity and preeminence of their Romish Hierarchy, and the superstitious Idolatry which then was in vse. Now, if in the Raigne of all these Princes, so many were slaughtered for the testimony of a good conscience, how many weake brethren were there, who made not open profession of their faith? & how many did there lie hid, diuers of them in probability hauing confederates, and some of them beeing Priests, and therfore not vnlikely to haue learning both to confirme themselues in the truth, and such others as heard them? Thus haue I both in *England* and else-where brought vp the doctrine of the Gospell, vntill the time of *Iohn Wicklef*, who flourished in the yeere 1371.

Heer it may please the Reader to remember, that the iudgement (before cited) of two Popes, was, that *Wicklef* taught the doctrine of *Marsilius* of *Padua*, *Sect.* 18.

Greg. 11.
Greg. 12.

Catal. testium veritatis. l. 18.

dua, & of Iohn of Gandune. Of the later of these there yet appeareth no monument written; but he ioined in opinion with the former. But as for *Marsilius Patauinus*, our Aduersaries cannot but acknowledge him to be a very learned man, after the measure of the age wherein he liued, which was in the yeere 1324. He wrote a Book against the vsurped power of the Bishop of *Rome*; which argument he entred into, in behalfe of the Emperour *Lewes* of *Bauiere*, who was mightily layd-at by three Popes succesiuely. There the Authour auoweth, as right and iust, the supreme authoritie of the Emperour, displaying the iniquity of the Popes vsurpation ouer Christian Princes, and generall Councels: The book is worth the reading, to see Whether all in times past did allow of the Popes doctrine and proceedings; or not: his opinions are these; 1 *that The Pope is not superiour to other Bishops, and much lesse to the Emperour and ciuill Magistrates*;

Defensor pacis.

Magistrates; 2 that Things are to be decided by the Scripture; 3 that Learned men of the Laity haue voices in Councels; 4 that The Clergie and Pope himself are to be subiect to Magistrates; 5 that The Church is the whole company of the faithfull; 6 that Christ is the foundation and Head of the Church, and appointed no one to be his Vicar; 7 that priests may be maried; 8 that Saint Peter *was neuer at* Rome; *9 that The Popish Synagogue is a denne of theeues; 10 that The Doctrine of the Pope is not to be followed, because it leads to euerlasting destruction.* In the time of this *Marsilius*, liued the noble Poet *Dante*, who wrote also a booke against the pope, concerning the Monarchy of the Emperour: but, for taking part with *Lewes Bauiere*, he was condemned for an Heretike, and his book as hereticall. Then also wrote *Occam* directly to the same purpose: but for his labour therein, and his large reproofe of the Papacie in other points, hee was excommunicated by the Romane Bishop:

Petrus Messias in Ludouico.

Catalogus testium veritatis. l. 18.

shop: which he so much contemned, that hee not vnwillingly dyed vnder that Sentence. About that time were heer and there dispersed sundry godly men, who saw more than the common sort touching religion; as *Hayabalus* a Minorite, who frequently said in his Sermons, *that The Church of* Rome *was the whore of Babylon*, and that *the Pope and his Cardinals were meere Antichrists*: which propositions were held somewhat before also by *Gerhardus* and *Dulcinus*, two learned men. This *Dulcinus* may bee thought to haue many followers, since *Cochleus* could say, that Iohn Hus *committed spirituall fornication with the Wickleuists and with the Dulcinists*. The same opinions concerning the Pope and *Rome*, did that rare man, *Franciscus Petrarcha*, seeme fully to embrace, as may appeare to any who will reade his workes, howsoeuer Cardinall *Bellarmine* labour to make the world beleeue otherwise, beeing

Ibid. ex. Hen. de Erford.

Histor. Hussit. l. 2.

Epist. 20. et in poesi italica.

In appendice ad libros de Rom. pontifice. c. 20.

desirous

desirous to haue vs thinke, that *Petrarch* spake not against the Pope, but some abuses in the Court of *Rome*. And to make it plaine, that it was not a slight conceipt, or onely in a few; that *The Pope was Antichrist, and* Rome *was Babylon*, Apo. 17. God stird vp yet more in that age, who proclaimed the same matter; as, *Petrus Iohannes Biraensis*, or *Piranensis*, who was a Minorite; and for teaching so, was digged vp after that he was dead; and his body, after the Sentence of *Clement* the Sixt, was burnt. A few yeeres after him, did *Iohannes de Rupe-scissa*, a Monk, teach the same doctrine; which, as euery man may ghesse, doth ruinate the Papacy in euery respect. *Iohannes Gerson* came not so farre, but saw in his age many horrible abuses of the Church of *Rome*, and in his writing spake liberally of it. And it did bite deepe, when hee disputed, that the Pope might bee taken away safely from the Church, and yet no danger

Genebrard, Chron. l. 4. An. o 1327.

Catal. testium veritatis. l. 18.

Academ. Ies. Christ. Clas. 15

De auferibilitate Papa ab ecclesia.

follow of it. But let vs now goe a little higher.

Sect. 19. I mentioned before, how *Cochleus* saith, that *Iohn Hus* took his doctrine from the Wickleuists and the Dulciniſts. Heare, I pray you, what he saith: Hus *did commit spirituall fornication with many aliens; with the Wickleuists, the Dulciniſts, with the Leoniſts, the Waldenſes, the Albingenſes, and other of that ſort, enemies of the Church of* Rome. Theſe Leoniſts or poor-men of *Lyons*, and Waldenſes, and Albingenſes, were the ſame men, but diuerſly, on diuers occaſiõs, tearmed by the Roman Synagogue which hated them. Their opinion then did *Hus* maintain. *Æneas Syluius* doth alſo witneſſe the ſame; affirming, that the *Huſſites did embrace the opinions of the Waldenſes.* There you may ſee, that their doctrine was againſt the Primacy of the Pope, Purgatory, and ſuch like matters. *Genebrard*, who ſaith, that theſe Waldenſes began, *Anno* 1170. or, as ſome other

Hiſt. Bohem. l. 35.

Chron. l. 4.

will

will, 1218. rehearseth out of *Syluius* these opinions of theirs; *that Prayers for the dead, and Purgatory fire, are an inuention of the Priests couetousnesse; that Holy Images are to be defaced; that Confirmation and Extreme Vnction are no Sacraments; that Auricular Confession is a trifling thing.* Hee who list, may see a great many more of their positions agreeing with the doctrine which we teach: which may well also be gathered from the Iesuites themselues. For, that is the cause that *Bellarmine* ioyneth these together as Hereticks; *the Berengarians, the Petrobrusians, the Waldenses, the Albingenses, the Wickleuists, the Hussites, the Lutherans, &c.* And *Lewes Richcome*, another of that Society, in his defence of the Masse against the Lord *Plessis*, saith, that The Ministers, for the confirming of their figuratiue sense in *This is my body*, haue none for their Doctors, for their Antients, for their Fathers, but *Berengarius, Zuinglius, Caluin, Carolastadius, Wick-*

Catal. testium ver tatis, l. 15. In Præfat. generat. Controuers.

L. 1. c. 19.

lef, the Albingenſes, the Waldenſes. Theſe Waldenſes then and Albingenſes are ours, by the confeſſion of our Aduerſaries; and of theſe long agone there were no ſmall company. For, as *Du Haillan*, in the life of *Philip* the Third, King of *France*, ſpeaketh, being driuen from *Lyons* in *France*, they withdrew themſelues into *Lombardy*: where they ſo multiplied, that their doctrine began to ſpread through *Italy*, and came as farre as *Sicily*. As the ſame Author writeth, *Philippus Auguſtus* came to his Kingdome, *Anno* 1180. which is now more then foure hundred yeeres ſince: and in his time it was, that the Albingenſes did ſo increaſe in *France*, that the Pope and Princes adioyning were afraid of their number. Hee who readeth the Story of them, ſhall ſee that they are reported to haue held many groſſe, wicked, and abſurd opinions mingled with their true Doctrine. But *Du Haillan* the beſt and iudicious Chroni-

Hiſt. l. 12.

l. 9.

cler

der of *France*, and no partiall witnesse in our behalfe (since his profession touching Religion, was such, that hee was imployed to write that Story by King *Henry* the third), had not so little wit, but that he perceiued those imputations to bee laid on them *in odium*, and of purpose to procure their defamation. See how wisely hee speaketh truth and his conscience; and yet so coucheth it, that his fellowes might not bee iustly offended at his words. *Although*, saith hee, *these Albingenses had euill opinions, yet so it is, that these did not stir vp the hate of the Pope and of great Princes against them so much, as their liberty of speech did, wherewith they vsed to blame the vices and dissolutenesse of the said Princes and of the Clergie, yea, to tax the vices and actions of the Popes. This was the principall point which brought them into vniuersall hatred, and which charged them with more euil opinions then they had.* Now first, that they were not men infamous, either for L. 10.

their vile opinions or filthy conuersation; and secondly, that they were not onely base and poore people, it is euident by this, that so many noble and worthy men took part with them, yea, to the aduenturing of their liues in their company, and for their behalfe; as the Counts or Earles of *Tholouse*, of *Coninges*, of *Bigorr*, of *Carmain*, yea, the King of *Arragon*. And when *Raymund*, the Earle of *Tholouse*, was for his beliefe excommunicated by the Pope, and a Croisado was proclaimed against him and the Albingenses, as if they had beene Saracens or Infidels, not onely the Counties of *Foix* and *Coninges* came with all their strength to assist *Raymund*, but *Alphonsus*, the King of *Arragon*, came in his owne person to his succour, as beeing his kinsman and his friend. And when all these were met together; *the report is, saith* Du Haillan, *that the Armie of these Hereticks did consist of about the number of one hundred thousand fighting* men.

Ibid.

men. Theſe things beeing thus diſcouered by men of your owne part, bee aſhamed, you Papiſts, and bluſh to ſpread among your ſimple and credulous Followers, that neuer men did as we doo, nor beleeued as wee beleeue, before *Luther's* time; but that all Chriſtendome formerly liked of the papiſticall doctrine and proceedings. But becauſe you ſhall heare one teſtimony further touching theſe Albingenſes and Waldenſes, how honeſt and truely religious they were, I will cite what one *Reinerius*, a man who did hate them, and was (as it is ſuppoſed) an Inquiſitor againſt them, reported concerning them, now 300 yeers ago, or thereabout. Thus then, among much other matter, he ſaith of them: *There were many Sects of Hereticks long ago: among all which Sects that are or were, there is not one more pernicious to the Church of God, than that of the poore men of* Lyons, *for three cauſes. Firſt, becauſe it is of longer continuance: ſome ſay,*

that

that it hath endured from the time of Syluester: *others say, that from the time of the Apostles. The second is, because it is more generall: for, there is almost no Land into which this Sect doth not creep. The third, that whereas all other, by the immanity of their blasphemies against God, doo make men abhorre them; this of the Lyonists, hauing a great shew of godlinesse, because they doo liue iustly before men, and doo beleeue all things well of God, and all the Articles which are contained in the Creed, onely the Church of* Rome *they doo blaspheme and hate: which the multitude is easie to beleeue. And as* Sampson's *Foxes had their faces seueral waies, but their tails tied one to another: so Hereticks are diuerse in Sects among themselues, but in the impugning of the Church they are vnited.* There can hardly be found a more honourable testimony out of the mouth or penne of a bitter and bloudy Aduersary as he was, who wrote this & much more concerning those good seruants of God. We shall

not

not need to aſcend any higher, ſince hee giueth witnes of the antiquity of their profeſsion long before his time: which otherwiſe to make plain, is as eaſie, as to deliuer that which hitherto I haue ſpoken. And it is not to bee conceiued, that *Petrus Waldo* (of whom the Waldenſes tooke their name at *Lyons*) had his doctrine from no body, but that of himſelfe he attained to his owne knowledge, ſince he was not deeply learned. *Berengarius* indeed was onely called in queſtion for denying Tranſubſtantiation in the Sacrament; but it may well bee thought, that in ſomething elſe he diſſented from the Church of *Rome*: and albeit by his owne weaknes, and the importunity of the Clergie, he yeelded once or twice to recant and abiure the true doctrine which hee held, yet hee had many ſcholars, who by his example would not bee driuen from the right beleef which they had apprehended. Theſe ſcholars were in *France*

Mat. Paris in Guliel. cõquæſt.

Contin. hiſt. de geſtis Anglor. lib. 3. cap. 7.

Malmis.l.3.

in great numbers, and in diuerse other lands: and *Genebrard* cannot conceal it, but that about the yeer of our Lord 1088, *Basilius* the Monk did set on foot again the errour of *Berengarius*: And might not the doctrine of both these bee sucked from *Bertram*, who wrote so learnedly and so directly out of the Scriptures and Fathers against the reall presence and Transubstantiation, that the *Index expurgatorius* cannot tel what to make of him? But the Bishop of *Eureux*, vnder the name of *Henry* Constable, tearmeth him The great fore-runner of all the Sacramentaries: and *Richcome* the Iesuit disclaimeth him plainly as a Sacramentarie Heretick. Then *Caluin* and *Zuinglius* were not the first who gain-said transubstantiation. Before our ascending thus high, we might tell you of Saint *Bernard*: whom although it is likely, at the first dash, you will challenge as your owne; yet, when you haue well aduised on him, you may let him goe again:

Chron.l.4.

Index in Bertram resp. ad Dan. Tilen. fol.158.

La sainct. Messe de clar.l.2.

again: for, albeit hee had his errours, which he ſuckt from the age wherein he liued, and we may not in all things ſubſcribe to his iudgement, but ſay of him, as commonly it is ſpoken, *Bernardus non vidit omnia*; yet wee finde in him *ſaniorem partem*, a liberall profeſsion of many good & ſound points agreeable to the Goſpell. Hee, for a faſhion, acknowledgeth many matters to be in the Pope, and giueth him greater titles than any Papiſt can iuſtifie; but it is, by ſuch inſinuation, to win him more attention frō *Eugenius*: and then, hauing procured liberty, or rather taken it to himſelf, he ſchooleth and leſſoneth the Pope plainly; ſhewing, that he liked not of their ordinary courſes, neither did hee repute him to haue that preeminence or prerogatiue which his Paraſites did allow him. But, touching the matter of merit by good works, for iuſtification alone by Chriſt, of free-will, for certain aſſurance of ſaluation in the death and

De conſider. ad Eugen. l. 2. 8.

Ser. 61. in Cant. ep. 190. de grat. & lit. arbitrio. Ser. 1. de ſeptem miſ ricordijs.

by the ſtrength of our Sauiour, and for diſliking then the vile life of the Clergie, how cleer, how learned, how copious is hee! Theſe things wee teach together with him; and, notwithſtanding his other ſlips, we doubt not but his ſoule doth reſt with the Lord, God pardoning vnto him his errours and his ignorances; which hee, being carried with the ſtream of that Time, did neuer diſcuſſe, but took them as they were deliuered to him, without ſcanning or examining. And to this good hope we are firmly induced by

1 Cor. 3. 11 that Saying of Saint *Paul*; *Other Foundation can no man lay, but that which is laid, which is Ieſus Christ: and if any man build on this Foundation, gold, ſiluer, precious ſtones, timber, hay or ſtubble, euery mans work ſhall bee made manifeſt: for, the day ſhall declare it, becauſe it ſhall be reuealed by fire; and the fire ſhall try euery mans work of what ſort it is. If any mans work that he hath built vpon, abide, he ſhall receiue wages: if any mans work burn,*

burn, he shall lose, but he shall be safe himself. He held the Foundation of iustification onely by faith in Christ; and that our best deeds are but *via Regni, non causa regnandi; the way to the Kingdome, not the cause of raigning*: and for that cause, we doubt not but his soule is safe, though his hay and stubble of praying to Saints, and such other stuffe as cannot endure the fire of the holy Ghost's triall, doo burn and consume. And this is our iudgement touching many other both before and after the time of Saint *Bernard*; that, holding Christ the Foundation aright, and groning vnder the heauy burden of humane traditions, satisfaction, and other popish trash, they, by a generall repentance from their errors and lapses knowne and vnknowne, and by an assured faith in their Sauiour, did finde fauour with the Lord. Such as these were we hold to be God's good seruants, to bee of the number of the Elect; and, *propter saniorem et meliorem*

De grat. & libero arbitrio.

partem, for their founder and better part, to bee of that Church, whereof we are to be members; of that body, whereof (by the grace of Christ) we are a portion.

Sect. 21. And in this respect our settled and resolued iudgement is, that when it is asked, Where our Church in former Ages was; we may, besides that which we haue formerly answered, truly say, that it was in *England*, in *France*, in

Iohn 3.8. *Spaine*, in *Italy*, yea, in *Rome* it selfe: *Spiritus vbi vult spirat*, the holy Ghost breatheth where it pleaseth: for who cannot conceiue by the writings of many in former Ages, or by such touches as others doe giue concerning them, that diuers, who liued neerest the Whore of *Babylon*, did most detest her abomination; and, finding that the weaknes and impurity of her doctrine could not truely satisfie the hungry and thirsty soule, did, according to that knowledge which Christ out of his Word reuealed vnto them, seek

some

ſome means which was not ordinarily profeſſed in that Time? And if it be asked, Who they were, and how they could lie hid from the world? It may truly be anſwered, that their caſe was like the caſe of them in the daies of *Elias*, who were not knowne to that State which would haue perſecuted them. Now, why ſhould not wee think, but as God had his ſecret and inuiſible company at that time, in that moſt idolatrous Countrey: ſo, in the time of the deepeſt darkneſſe, hee had thoſe which ſaw light; his Chriſtian Children, among Antichriſts Brood; ſuch as embraced true Religion, among the ſuperſtitious? So that *Italy*, and *Rome*, and theſe Weſterne parts, had ſome of Gods Saints in all Ages, who, like Sea-fiſh, moſt freſh in the ſalt water, and beeing remoued in their affections, though not in their perſons, did with *Lot* vex their righteous ſoules in the middeſt of a ſpiritual *Sodom*, and kept themſelues vnſpotted of

1 Kings 19.18

2. Pet. 2.8.

Iam. 1.27.

of the world. And yet it is not to bee taken, that wee coarctate the Church within those Prouinces onely which looked towards the See of *Rome*; but know, that God had thousands of his Elect elsewhere. Christians haue bin in *India*, euen by perpetuall descent, from the daies of the Apostles; and so in *Africa* among the Abissines, in infinite and huge companies; besides such as haue continued in *Armenia*, *Asia* the lesser, *Ægypt*, but especially in the Greeke Church, which was neuer so much as in shew extinguished; and from whom the Russians and Muscouites had their Faith. Our Popish Lads would gladly shut all these out of Christs Fold, because they acknowledge not the Bishop of *Rome* for their Vniuersall Pastor: but wee should doe wrong to Almighty God, to pinne his iudgement vpon the Popes sleeue, and to offer to pull from him so many ample Churches; whereas charity and common sense might

Osorius l. 3. de gestis Emanuel. Li. 9. Dam. à Goes. de morib. Æthiopum.

might put vs in minde, that he might there haue thousands throughout all Ages. Looke to these places, ye Papists, and imagine, that if there had beene none but these; yet the words of the Scripture, which in generality speake of a Spouse, had beene true: and Christ had there had his body on earth, and the Church had not beene vtterly extinguished, if neither we nor the Synagogue of *Rome* had beene extant.

But in as much as it cannot be denied, but that the prophesies concerning Antichrist, doe most touch the Westerne world, *Rome* beeing by the holy Ghost euidently designed to bee the seat of the Whore of *Babylon*, as also because our Romish Standard-bearers are more willing to talke of those parts then of any other, I will once returne againe to the Countreys neere adioyning. Then, in some parts of Christendome, how many men were there in all ages, who loathed both *Sect. 22.* Apoc. 17.18.

the See of *Rome*, and the whole courses of it, as the Israelites did loath the Ægyptians bondage? *Mathew. Paris* alone giueth as many notable experiments that way, as relating the Acts of the Empetour *Frederick*, who put out diuers declarations in detestation of the Pope; and adding elsewhere, further of his owne, that Pope *Gregory did absolue from the oath of fealty, all who were bound vnto the Emperor; perswading them, that they should be faithfull in vnfaithfulnesse, obedient in disobedience. But so much deserued the Romane Churches lewdnesse, which is to be execrated of all men, that the Popes authority did merit to bee harkened vnto by few or none.* He reporteth also of a certain Carthusian Monk at *Cambridge*, who cryed out against the Pope, and said, that Hee was an Heretick, and that the Churches were profaned; and of *Robert Grosthead*, Bishop of *Lincolne*, who was a man both holy and learned in his time. This *Lincolniensis*, while

In Hen. 3.

Ibidem.

Ibidem.

while he liued, had many combates with the Bishop of *Rome*, and openly resisted his barbarous tyranny in domineering so farre in *England*, as to enioyne prouision of the best Benefices to be taken vp for Italian Boyes; which for a Prebend in his Church of *Lincolne*, hee would not yeeld vnto; and for that cause was by the Pope excommunicated. But when hee was dying, hee most bitterly inueighed against the Romane Bishop and the Ecclesiasticall persons, as the most wicked men that did liue. In the same Author you may also finde the conceit which the most reuerend Arch-bishop of *York*, *Sewaldus*, had of them and their proceedings. What should I mention *Ioachim*, who said, that in his time Antichrist was already born, and was in the City of *Rome*? or that Bishop of *Florence*, who liued about the yeer 1100, and did vse to say, that Antichrist was then in the world? Which moued Pope *Paschalis* so much,

Lincoln. Epist.

Mathew Paris in H. 3.

Ibidem.

Houeden in parte 2.

Platin. in Paschal. 1.

much, as that hee thought fit to enquire of him in a Councell, and did there castigate him for it. Notable in this kinde are the Contentions of *Philippus Pulcher*, the King of *France*, and his whole Clergy, against *Boniface* the Eighth. I might adde to these, *Petrus de Brus*, and many other learned men, who laid the Axe to the very Root of Popery, and some in set Treatises oppugned one of their documents, and some assaulted other; but that the Writer of the *Catalogus testium veritatis*, as it is lately enlarged, and Master *Fox*, and Master *Bale*, and diuers other, haue largely handled this: to the reading of whose Bookes, I doe referre them who in particular desire to bee more aduertised in this behalfe. Now, if these things doe appeare much by their own witnesse, and by the confession of Papists themselues, as also by such few Records, as (by Gods prouidence so disposing) doe yet remaine; how many illustrious

Pap. Mass. on in Bon. 2.

In Histor. Eccles. sias. in catal. script. Brit. Laur. Humfr. Iesuit. in. part.

illustrious arguments might there haue beene of the Confession of our faith, if the Clergy and Magistracy of those darke times had not burned and suppressed all things which made against them, as I shewed before, touching the Bookes of *Iohn Wicklef* & *Reinald Pecock* in *Oxford*? The Clergy in those dayes did almost rule all: and they had the custody of all Libraries, to ransack at their pleasure, or to put in and pull out: and they had power to search poore mens houses, and to destroy what was thought fit by them to bee destroyed. But God, who would not haue his truth vtterly burned or buried in ashes, suffred a remnant to remaine, yea, and that in *England*; albeit *Polydor Virgil*, with an Italian trick of his owne, did heer consume and destroy many worthy and antient Monuments.

By this time, I may wel suppose, that some vehement Papist is euen ready to swell, with his belly full of excepti- *Sect. 23.*

ons against these things heer said. And first he will begin & say, that we rake together, as the Ancestors and forerunners of our faith, such as were notorious Hereticks; as *Wicklef*, or *Hus*, or the Waldenses, men condemned by Popes or generall Councels: and Hereticks, as *Campian* telleth vs, *are the dregges, and the bellows, and the fewell of hell.* These, as our Papists commonly say, are already fire-brands of hell, and frying there in flames. It is no rare matter with the Synagogue of *Rome*, to pronounce such Sentences as these are. Our Rhemists, by their Consistoriall or Imperiall Decree, haue defined, that *Caluin* and *Verone* are not onely Hereticks, but Reprobates, for writing so as they haue done, touching the Article of Predestination: Yea, they call Master *Beza*, a Reprobate also, although hee were then aliue, and long after too; how soeuer the Iesuites some few yeeres since, did, by a most ridiculous pamphlet or other newes, spread

Ration. 10.

In Rom. 11. 33.

Anno 1598.

ſpread it in *France* and *Italy*, that hee was then dead, and that dying had recanted his Religion, and was returned to the Romiſh faith; which alſo *Geneua* did by his example. It is no newes with Ieſuites to lie, and therefore Maſter *Beza* muſt beare with them; and ſo had he neede to doe with the Rhemiſts alſo, who got haſtily into Gods Chaire, and there concluded him to bee a Reprobate. But indeed theſe good Chriſtians before-named, of whom many loſt their liues for the maintenance of Gods truth, were Hereticks in ſuch a manner, as Chriſt was ſaid to bee a blaſphemer; who indeed was both called ſo, and condemned to bee ſuch a one, by the counſell of the high Prieſts, Scribes and Rulers of the Synagogue. We doe not beleeue, that all thoſe are Hereticks, whom your Papiſts will ſo call or account: for, you giue vs that name, which, maugre your malice, you ſhall neuer bee able to proue againſt vs. They are truly

Vid. Epiſt. Bezæ ad Stuckium.

Mat. 26. 65.

truely orthodox and right Catholiques, who teach nothing but that whereof they haue euident warrant out of the Word of God. And this wee haue, as hath beene oft shewed by men of our side, and in that question wee are ready at all times to iump with you, for any part or all the Doctrine wee professe. With Saint Acts 24.14. *Paul* therefore wee say, that, *After the way that you call heresie, so worship wee the God of our Fathers.* The same which you maliciously and presumptuously tearm schisme and heresie, is that, whereupon, vnder our blessed Sauiour, wee rest our soules; and by the Confession thereof, wee hope to bee saued in the day of the generall Iudgement. Do not you therfore take that for granted, which is so highly questioned betwixt vs and you; but rather, if you can prooue our Profession to bee hereticall, by Gods grace we shall not shrink at any of your biggest obiections.

Yea,

Yea, but say you further, The Writers which make mention of these your Predecessors, doo brand them with the holding of some most grosse and damnable doctrine, which you your selues will not auouch. My answer is, that wee our selues doo easily beleeue so much: for, did malice, I pray you, euer say well? The Apostles were at more times, and in more places than one, charged with many accusations; which yet, in truth, were but calumniations. The old Christians in the Primitiue Church were slandered, to vse incestuous company each with other, like *Oedipus*, and to eat vp mans flesh at the banquet of *Thyestes*; yea, their owne *seruants for fear were induced to lay such matters to their charge. *Athanasius* was accused to haue cut off ones hand: and a harlot to his face would haue calumniated him to haue committed fornication with her. This practice was neuer more liberally frequented, than

Sect. 14.

Acts 16.20. and 17.7. 2 Cor. 12.16 *Euseb. eccle. hist. l.* 4.7.

**l.* 5.1.

Socrat. 1.20. *Theod. eccl. hist. l.* 1.30.

by the enemies of the Gospell in the late daies of Popery. You may remember what I cited before out of *Du Haillan*, concerning matters falsely obiected to the Albingenses. There is extant an excursitory Oration of the Waldenses; wherein they say, that, for that their faith which they were ready to iustifie, they were condemned, iudged, captiuated, and afflicted; and afterward that they were called Hereticks: but in their Confession they haue it directly; *Of these crimina-*
tions whereof we are blamed oftentimes, we are nothing at all guilty. The Pope and his Chaplains were fell & furious against them, because they did bite so neer: and therefore, to disgrace them both in present and to posterity, they held it fit, that by speech, preaching and writing, it should be divulgated, that they taught monstrous blasphemies; that by that meanes the credulous people might be preiudicate; and so not onely frighted from hearkning to them, but

In fasciculo rerũ expetend.

Confes. Walden.

but bee much the readier to ioyne in the proſecution of them to priſon and to death. But what they indeed held, is declared before. When *Iohn Hus* was at the Councell of *Conſtance*, hee did openly call God to witnes, that *Hee did neither preach nor teach thoſe things which his Aduerſaries did obiect againſt him, neither that they euer came into his minde.* Neither is it to be maruelled, that they did load his ſcholars with the like falſe accuſations, when their malice was ſuch towards them, as that they burnt many thouſands of them in Barnes: which was done by the treachery of one *Mainardus*. In other places the Romaniſts haue ſtill held the ſame courſe of ſlandering: which cauſed the Proteſtants to profeſſe in the Diet at *Auguſta*, that *Diuers opinions were falſely reported vp and down, which wrongfully were fathered on them; and that thoſe were not only eſtranged from the holy Scriptures, but that they were abhorrent euen from common ſenſe.*

Cochleus hiſtor. Huſſit. l. 2. Cum articulos iſtos nunquam tenuerim quos falſi teſtes contra me depoſuerũt, ſed contraria tenuerim, docuerim, ſcripſerimque, & prædicauerim, &c.

l. 8. 7

Sleidan comment. l. 8.

And is it not probable, that long since, when much darkneſſe did couer the face of the earth, that few had grace to perceiue their dooings, and fewer had authority to queſtion their doctrine, the Pope-holy Clergie, which hated the true goſpellers with all their harts, would pay them with vile & odious reports; when in this Age, wherein God hath affoorded more plentifull meanes to diſcouer their falſe-hoods, they doo dare, not onely in their Sermons, or in their ſecreter whiſperings, but in their printed books, to proclaim abroad concerning vs, moſt falſe and vngodly calumniations and imputations; as, that wee doo teach all looſeneſſe of life and libertiniſme by this our new Goſpell; that we maintain, that *All ſinnes are equall*; that we hold it as a Maxime, that God is the Author of ſinne; and whatſoeuer it pleaſeth Maſter *Campian* and his Fellowes to inuent and deuiſe touching vs: whereas we vtterly diſclaim theſe

and

and the like positions, as execrable and vngodly; yea, that *Mounti-bank*, which once before I mentioned, hath not blushed to asseuere, that we so teach, as that by our doctrine *the Protestants are bound in conscience, neuer to ask God forgiuenesse of their sinnes; and that They are bound in conscience to auoid all good works; as also, that We make God the only cause of sinnes; and hold, that God is worse than the diuell.* So shameless was this fellow growne, that hee neither knoweth nor careth what hee saith: and yet many a poor Papist, abused and gulled by the diuels deceiuing instruments, doth swallow such Gudgeons, and runneth away with these things; beeing as verily perswaded of them, as that the gospel is true. Such a hand the seminary Priests haue ouer their disciples, that they may not read our Books, to see whether these obiections be true or no; neither may they hear ought to the contrary. Now, if they thus vse vs, who can speak for

Certain Articles or forcible reasons at Antwerp, 1600

our selues; will any man maruell, that those who professed the Verity two or three hundred yeers since, doo taste of the malignant aspersions of those Times?

Sect. 25. The Romanists, notwithstanding all this which hath been said, doo not yet so leaue vs; but once more further adde, that none of all those which hitherto haue been named, or can be named, but in some knowne, confessed, and vndoubted opinions, did vary from you: and therefore they and you may not bee said to bee all of one Church. Our Masters of *Rhemes* doo think, that this lieth hardly vpon vs: and therefore thus vauntingly they vrge; that *They will not put the Protestants to proone, that there were* 7000 *of their Sect, when their new* Elias Luther *began: but let them proue, that there were seuen, or any one, either then, or in all ages before him, that was in all points of his belief.* What the old Fathers taught, we may haue time heerafter to shew: but

In Rom. 1. 4.

for

for other of later time, it is moſt eaſie to manifeſt, that all thoſe whom before I haue named, did generally, for all main matters, teach the ſame that we now doo teach. There is no Papiſt, who can truely, and without calumniating them, or faining things vpon them, demonſtrate, that in cauſes which touch the ſubſtance of faith, or the foundation of Chriſtian Religion, they did diſſent from vs. Hee that will try this, let him look on the Declaration of *Walther Bruite*, which I before mentioned; and let him read it ſet down by himſelf, and not reported by other. And what did that learned Lay-man deliuer there, which was not the belief of *Wickleſ*, and the reſt of the Engliſh, profeſsing the Goſpell in thoſe Times? But if there bee, in ſome petty matters, yea, queſtions of ſome reaſonable moment, difference of opinion between them and vs, ſhal wee not therefore bee of the ſame Church with them, or they with vs? Yes

In *Fox eccleſ. Story.*

Yes verily: for, otherwise many of the antient Fathers should not bee of the Communion of Saints, or Catholick Congregation, with those who came after them, and amended their errors: for, was not *Lactantius* spotted with the Millenary infection? and *Cyprian* with the matter of re-baptizing? Had not *Austen* an opinion of the necessity of the *Eucharist* to bee administred to children; and that infants, being dead without Baptism, were not onely depriued of the fruition of heauenly ioies, but were damned to the pit of hell, and to euerlasting torments? And what man, religiously affected, will suspect, but that although S. *Cyprian* and the other African Bishops, assembled in a Councell, did, concerning the new baptizing of those who were already baptized by Hereticks, determine clean contrary to *Cornelius* and the rest of the Italian Bishops, yet they should not bee of the same faith in generall, and of the same holy Church whereof

Diuin. instit. l. 7. c. 14. Aug. Epist. 48.

Ep. 106. & 28

Conc. Carth. in Cyp. oper.

whereof *Cornelius* was? Saint *Auſten* can thus write concerning *Cyprian*: *Whereas that holy man* Cyprian (*thinking otherwiſe of Baptiſme then the matter was which was afterward handled, & with moſt diligent conſideration eſtabliſhed*) *did remain in the Catholique Vnity; both by the plentifulneſſe of his charity, a recompence was made; and by the ſickle of his ſuffering, there was a purging.* In another place hee ſaith, *The authority of* Cyprian *doth not terrifie me, but the humility of* Cyprian *doth refreſh mee.* He meaneth, that if that worthy man had liued to haue ſeene more light in that argument, or to behold what the ſucceeding time had reuealed and concluded in that behalfe, hee would, in great humility and meeknes of heart, haue conformed himſelf, and yeelded vnto it: which may iuſtly ſeeme for a true defenſe of the Waldenſes, *Io. Wickleſ*, *Iohn Hus*, or any other ſeruant of God, who might ſeeme, in matters of ſmall moment, to vary from vs.

De bapt. cont. Donatiſ. L. 1.

L. 2.

Sect. 26.

And thus I trust, that by this time it appeareth to euery one who will not wilfully cloze his eies, and stop his eares against an apparant truth, that God hath at all times had his Children holding the verity of Christian Religion, and not approouing of the filthy Superstitions and sacrilegious Idolatries of the abominable Antichrist of *Rome*: So that it is a most fond collection, that either the Popish Conuocation or Confusion are the right and vndoubted Spouse of Iesus Christ; or else, that for one thousand yeeres together there was no Church in the world. They doat much vpon themselues, and on the opinion of their beauty, who, in such intolerable deformities, doe predicate and magnifie their Synagogue, as the vnspotted wife & mysticall body of our most blessed Sauiour. Truth it is, that, intending to blinde the ignorant, and to abuse the simple, they labored, by all externall pomp and shew, to giue to their hypocrisie

hypocrisie & outward formality a settled opinion of pietie & sanctitie: and for that cause, there was no corner of the braine of man, or rather of men, in many Ages succeeding together, vnsought, to procure glory to that which in it selfe was very vnglorious. Their care therefore was, to conuert the eies of all persons on their externall hue, which was maruellously adorned and garnished to the sense with their Crosses set vp or carried before some Prelates, with the triple Crowne of their Popes, in the red Hats of their Cardinals, the precious attire of some in their Churches, their prodigious apparel abroad, the diuers color'd Couls of their Monks, such singing & chanting with Organes, such ringing of Bells, such trimming of Images, and many more such sensible matters, as that neither the Iewes nor the Gentiles had the like. And among al this, if true Religion in diuers were present, it is not to be marueled at, if shee were

Prefat. catal. testium veritat.

scant seene, or if no notice were taken of her for her poore, and vntrimmed, or vngarnished hue, for her naked simplicity, and vnpainted integrity. It was the commendation giuen to *Salomons* Beloued, by whom the Church is represented, that *the Kings daughter is all glorious within*; her beauty consisting of purity in faith, verity in doctrine, seuerenes in behauiour, innocency, patience, and such like spirituall complements. And these are as much contemned in others, by the Antichristian Rabble, as they are neglected in themselues: whereas their externall pomp, on the contrary side, is as much despised by the Lord, as it is magnified in their fleshly and carnall imaginations. The Lord direct vs in his own waies, and call home such as wilfully, or by ignorance, haue gone astray; that at length they may bee reduced to the sheepfold of Christ Iesus: to whom, with his Father and the blessed Spirit, be praise for euermore. *Amen.*

Psal. 45. 13.

FINIS.

To the Prince.

SIR,

THese are not no[illegible]ies of mine owne, [illegible]ions of a French blood, [illegible]thfully sounding the charge long before the [illegible]mbate; No nor of any one man alone, neuer se wise, neuer so temperat. They are the graue disputations, the sound decisions of a whole company, one of the most famous, as one of the most auncient in the world, for diuine and humane learning: Who now sets forth to the open view of all men what their opinion is about the Popes either lawfull or vnlawfull authoritie. No more are they any particular imaginations, or exact conclusions of Protestants, the Popes open aduersaries, or some other (if there be any) of his violent enemies; who, perhaps to forward in their owne way, deny vtterly all the authoritie of the Bishop of Rome, because he hath vsur-